IN THE HIGH COURT OF MALAYA IN SUNGAI PETANI
IN THE STATE OF KEDAH, MALAYSIA
APPLICATION FOR JUDICIAL REVIEW NO.: KB-25-6-12/2024

In the matter of Order 53 Rules of Court 2012

And

In the matter of the Basic Structure Doctrine of the Constitution, and betrayal of the Oath of Office pursuant to Article 3, 11(5), 38, 43(6), 149 of the Constitution and Nuremberg

And

In the matter of representative action under O.15 r.12 Rules of Court 2012

And

In the matter of the New World Order and transhumanism (anti-human) under the Fourth Industrial Revolution (4IR), Great Reset and Stakeholder Capitalism

And

In the matter of laws against subversive acts, actions detrimental to public order, etc.

And

In the matter of bioterrorism under Section 32, 130A(d), 130B(2)(c), 130B(3)(k), 130C(2), 130T, 130K and 221 of the Penal Code

BETWEEN

[redacted] ...Applicant

AND

Government of Malaysia ...Respondent (1)
Prime Minister's Department ...Respondent (2)
Prime Minister ...Respondent (3)
Ministry of Health ...Respondent (4)
Minister of Health ...Respondent (5)
Royal Malaysian Police ...Respondent (6)
Inspector-General of Police ...Respondent (7)

STATEMENT

Oath of Office under Article 43(6) and
Article 149 & Doctrine of the Basic Structure of the Constitution

The Applicant alleges that the U.S. Pandemic Committee (2024) confirmed SARS-CoV-2 originated from a laboratory, implicating crimes related to patent rights, as no evidence of natural origin exists despite extensive scientific investigations. Consequently, the Applicant claims that international bodies and governments are involved in acts of bioterrorism, "infection by injection," genocide, "murder by misinformation," and violence aimed at patenting human cDNA/mRNA. These actions, according to the Applicant, constitute crimes under Sections 130C(2), 130O, and 130K of the Penal Code.

"The Fourth Industrial Revolution, finally, will change not only what we do but also who we are. It will affect our identity and all the issues associated with it." – Klaus Schwab, The Fourth Industrial Revolution: What It Means, How to Respond (14.01.2016).

Article 3(1): "Islam is the religion of the Federation," Federal Constitution "There should be no change in the creation of Allah; that is the true religion" (Ar-Ruum 30:30); "I will command them to change the creation of Allah" (An-Nisaa' 4:119-121).

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1. INTRODUCTION TO THE CAUSE OF ACTION

4IR and anti-human laws are "bad laws"

The government is accused of betraying the oath of office under Article 43(6) of the Constitution by supporting the agendas of the Great Reset and 4IR. The Applicant alleges that this constitutional case under Article 149 is based on the principles of justice established during the

Nuremberg Trials and universal jurisdiction. These principles dictate that violations of human rights and crimes against humanity, including bioterrorism, coercive technologies, and eugenics, must be held accountable regardless of national boundaries or doctrines of separation of powers.

The Applicant claims that the implementation of global agendas such as the Great Reset (GR), the Fourth Industrial Revolution (4IR), and Stakeholder Capitalism (SC) through strategic agreements with entities like the World Economic Forum (WEF) and the United Nations (UN), as well as policies of the World Health Organization (WHO) and the World Bank (WB), reflect an anti-human doctrine of transhumanism. The Applicant argues that these agendas threaten the natural human fitrah, violate Articles 3(1), 4(1), and 11(5) of the Federal Constitution, and challenge the jurisdiction of the Majlis Raja-Raja by introducing elements of global communism, technological control, identity erasure, and anti-human ideologies.

The Applicant submits key documents, including "After Action Review of the COVID-19 Pandemic: The Lessons Learned and a Path Forward" by the U.S. Pandemic Committee (2024), "Dasar 4IR Negara", "Resetting Malaysia: Aligning To The New Economic Landscape" by the Prime Minister's Department, as well as Bank Negara's "Economic & Monetary Review 2020" and "Getting the Great Reset Right." These documents are presented as evidence to support allegations under Section 32, Section 130O, and Part VI of the Penal Code.

The Applicant seeks remedies under Sections 130T and 130K of the Penal Code and Article 149 of the Constitution, as well as any other relief deemed appropriate at the discretion of the Court. This includes enabling universal jurisdiction and special tribunals under the Prevention of Terrorism Act 2015, the Security Offenses (Special Measures) Act 2012, and the Royal Commission of Inquiry (RCI). The Applicant argues that these measures are necessary to protect the natural human species, uphold national sovereignty, and enforce the universal principles of justice guaranteed by the Constitution, including Article 132(1)(b), Section 19, 21(c), as well as Parts IX and XI of the Penal Code.

2. THEME: THE TAJDID OF GLOBAL DEFENSE FOR HUMANITY

Good people disobey bad laws; what it means to be human?

The Applicant asserts that the principles of al-wala or al-masjid (Surah 3:64, 2:137) and al-bara or al-haraam (Surah 49:7, 5:81, 58:22) demand a

clear separation between laws that uphold truth (good laws and bathil) and laws that cause harm (bad laws and haqq). The Applicant alleges that agendas such as 4IR, the Great Reset, and Stakeholder Capitalism represent “bad laws” that violate human rights and aim to eradicate the natural human order. The Applicant argues that the defense of universal values and human nature requires a global uprising to reject “bad laws” (Surah 7:180, 58:22, and Section 130T of the Penal Code) through nonviolent resistance (civil disobedience) and mutual cooperation. The Applicant urges the Court to take decisive action to halt these anti-human agendas, which are alleged to violate human rights and threaten the existence of the natural human species.

You cannot walk with God while holding the hand of the devil!

2.1. Article 149, Section 130C(2) of the Penal Code, and Bioterrorism
“The possibility that COVID-19 emerged because of a laboratory or research-related accident is not a conspiracy theory.” — U.S. House of Representatives

“Since February 2023, the Select Subcommittee sought to produce a full after-action report to provide a road map of how we, in Congress, the Executive, and the private section may better prepare for and respond to future pandemics. Throughout this process, the Select Subcommittee sent more than 100 investigative letters, conducted 38 transcribed interview or depositions, held 25 hearings or meetings, and reviewed more than one million pages of documents from dozens of custodians. This work looks back on many events, comments, guidances, and other actions, to look forward. This is the single most through review of the pandemic conducted to date ... *The COVID-19 pandemic highlighted a distrust in leadership*!” Final Report of the Select Subcommittee on the Coronavirus Pandemic Committee on Oversight and Accountability, U.S. House of Representatives; “After Action Review of the COVID-19 Pandemic: The Lessons Learned and a Path Forward” bertarikh 04.02.2024.

2.2. Evidence That COVID-19 Originated From a Wuhan Laboratory:

The Applicant claims that the transhumanism and globalization movement is driven by narratives such as "George Soros Announces China Must Lead The New World Order" (2016) and the vow, "Chinese president Xi Jinping has vowed to lead the 'new world order'" (Yahoo Tech, 2017). The 2024 COVID-19 report by the U.S. Select Committee states that the WHO failed to act independently, succumbing to pressure from the Chinese Communist Party (CCP).

The WHO utilized the "Pandemic Treaty" to propagate Karl Marx's communist ideology, threatening national sovereignty and the natural fitrah of humanity. Strong evidence supports the criminal causes of "infection by injection" and "murder by information" under Sections 26, 52, 130C(2), and 130K of the Penal Code. The assertions of the COVID-19 Report include:

(a) Solid evidence: "This virus exhibits biological characteristics not found in nature."

(b) Solid evidence: "All COVID-19 cases originated from a single introduction into humans, contrary to previous pandemics where there were multiple spillover events."

(c) Solid evidence: "Wuhan is home to China's primary SARS research laboratory, which has a history of conducting gain-of-function research (capable of patenting human bodies)."

(d) Solid evidence: "Researchers at the Wuhan Institute of Virology fell ill with a similar virus months before COVID-19 was identified."

(e) Solid evidence: "Based on almost all scientific metrics, if there were evidence of a natural origin, it would have already emerged. Therefore, the existence of COVID-19 or a pandemic is impossible."

(f) Solid evidence: "The WHO's response to the COVID-19 pandemic was a clear failure as it succumbed to pressure from the Chinese Communist Party, prioritizing China's political interests over their international duties."

(g) Solid evidence: "The Pandemic Treaty will reset Malaysia according to Article 149 of the Constitution and Part VIA of the Penal Code."

(h) Solid evidence: "The possibility that COVID-19 emerged from a laboratory or research-related accident is not a conspiracy theory."

2.3. The Threat of Modern Colonization Through Globalist Agendas

Former Malaysian Prime Ministers, Tun Dr. Mahathir Mohamad and Datuk Seri Ismail Sabri Yaakob, have warned that the world is facing a more sophisticated form of modern colonization involving control over the economy, technology, culture, and the human soul. In this era, the New World Order (NWO) agenda, aimed at creating a borderless global government, is actively being pursued by global elites and Malaysian leaders.

They use the pandemic/mRNA vaccination (genetic therapy) and tools like big data, biological currency, and AI-armed drone technology to ensure individuals submit to totalitarian control. This narrative is not merely a theory but part of a strategy involving UN 2.0, the Immunization Agenda 2030 (IM2030), and Act 342, implemented through artificial crises like fake pandemics. More than 500 genetic therapy vaccinations and technologies are being forced upon society as tools to eliminate individual freedoms and create a global control system.

2.4. Totalitarianism Goals Through Stakeholder Capitalism

The Applicant states that globalists have planned to establish a totalitarian system through the mechanism of stakeholder capitalism. In this system, economic, political, and social power will be centralized in global entities such as the WEF, which act as the main authority controlling global policies. This centralization of power, according to the Applicant, will eliminate national borders, private property, and individual freedoms under strict control.

2.5. Transfer of Assets to the Metaverse and CBDC/BRICS

Globalists are reported to aim for the transfer of all physical and digital assets into the metaverse, where transactions can only occur using biological currency. The Applicant states that this “biological currency” or “New Bretton Woods System” is based on biometric data such as DNA, fingerprints, and health data, recorded and processed through blockchain technology. Its goal is to ensure individuals become entirely dependent on this digital economic network. Bitcoin and similar currencies will become obsolete in the metaverse.

2.6. Biological Currency as the Foundation of Absolute Control

Biological currency is introduced as the foundation of the Unified Ledger and CBDC/BRICS. This currency functions through biometric data such as DNA and fingerprints, ensuring individuals can only transact after biological identity verification. This coercive and discriminatory system enables full control over individual assets nationwide and determines who is permitted access to the global economy, effectively eliminating financial freedom.

2.7. Transhumanism as the Foundation of Biological Currency

The Applicant states that to realize the use of biological currency, globalists promote transhumanism through the concept of the Internet of Bodies (IoB). The human body is biotechnologically modified to connect it with smart technologies and the metaverse. Biosensors implanted in the human body through vaccines or other procedures are used to integrate humans into the global information grid or big data.

2.8. The Narrative of the Fourth Industrial Revolution (4IR) to Deceive Society

The Applicant claims that globalists use the Fourth Industrial Revolution and the National 4IR Policy to shape perceptions that the integration of humans and technology is a modern necessity. Technologies such as the Internet of Things (IoT) and smart cities are used to support this narrative, while simultaneously enabling comprehensive control over individuals' actions, movements, and ownership of assets.

2.9. The Need for Biological Changes to Establish a Totalitarian Control System

The Applicant states that massive biological changes to humanity are critical to ensuring that totalitarian control can be realized. Technologies like mRNA and cDNA vaccines, according to the Applicant, are strategic tools to modify the human body to make it more suitable for control through the global information grid.

2.10. Fake Pandemics as Strategic Tools for Biological Control

The Applicant alleges that the COVID-19 pandemic was used as a biological and psychological weapon to create global fear. Consequently, society was forced to accept vaccinations allegedly containing elements supporting global control agendas. Public health narratives were used as a façade to implement technological and biological control.

2.11. Launching the Great Reset as the Final Step Toward Totalitarianism

After the pandemic, the Applicant states that the WEF launched the Great Reset to restructure the global economic system. The Applicant claims that this step aims to make global vaccination mandatory and to ensure that individuals who refuse to comply with the regulations are excluded from the economic system. The Great Reset is implemented through mechanisms such as Environmental, Social, and Governance (ESG) standards and Central Bank Digital Currencies (CBDCs), which, according to the Applicant, are tools to reinforce global totalitarian control.

2.12. New Warfare Through Drones and Artificial Intelligence (AI)

The Applicant alleges that the use of armed drone technology guided by artificial intelligence (AI) is a continuation of the totalitarianism agenda closely linked to the strategies of modern communism. In this context, AI technology is used as a tool to implement absolute control over individuals and society, in line with the silent revolution approach adopted in communist movements.

2.13. The Crypto Jews Movement (The Sabbateans) and Karl Marx's Communism

The communist movement led by Karl Marx's ideology, strengthened by the influence of the Crypto Jews (The Sabbateans of 1666), is not merely a political threat. It poses dangers to human freedom, religious faith, and traditional societal systems. Countering this ideology, the Applicant argues, requires collective awareness, the establishment of robust institutions, and a clear rejection of socialism, often disguised under the guise of "progress."

(a) Techno-Religions and Fully Automated Luxury Communism (FALC)

According to Yuval Noah Harari, communism is considered the first "techno-religion," which views the integration of technology with socialist ideology as a major threat to human freedom. Harari emphasizes that data control and the use of intelligent design by elites can replace natural evolution with “human-designed evolution,” including the creation of inorganic life forms. This marks a significant threat to the future of humanity, where data and technology control could lead to the establishment of digital dictatorship systems.

“Communism was the first techno religion,” Yuval Noah Harari, Techno-Religions and Silicon Prophets, Talks at Google

“Control of data might enable human elites to do something even more radical than just building digital dictatorships. By hacking organisms, elites may gain the power to re-engineer the future of life itself. Once you can hack something, you can usually also engineer it. If indeed we succeed in hacking and engineering life, this will be not just the greatest revolution in the history of humanity; it will be *the greatest revolution in biology* since the very beginning of life four billion years ago. For four billion years, nothing fundamental changed in the basic rules of the game of life. *All life—dinosaurs, amoebas, tomatoes, humans—was subject to the laws of natural selection and the laws of organic biochemistry. But this is now about to change. Science is replacing evolution by natural selection with evolution by intelligent design—not the intelligent design of some god above the clouds, but our intelligent design and the intelligent design of our clouds: the IBM cloud, the Microsoft cloud. These are the new driving forces of evolution*. At the same time, science may enable life, after being confined for four billion years to the limited realm of organic compounds, to break out into the inorganic realm. So, after four billion years of organic life shaped by natural selection, we are entering the era of inorganic life shaped by intelligent design. This is why the ownership of data is so important. If we don’t regulate it, a tiny elite may come to control not just the future of human societies but the shape of life-forms in the future.” Will the Future Be Human? - Yuval Noah Harari, ceramah dan buku Sapiens

(b) Khazarian Mafia, Secret Jews, and Zionism

The Bolshevik movement and global communism have often been associated with the significant influence of certain Jewish individuals, as reported in history. Karl Marx himself was of Talmudic rabbinical descent. Many Bolshevik leaders and figures in the Russian communist revolution, such as Trotsky, were identified as having Jewish roots. This adds to the narrative that communism was used as a geopolitical tool to abolish religion, private ownership, and national sovereignty; “Some may call it Communism, but I call it what is is: Judaism,” Rabbi Stephan Wise (The American Bulletin, May 5, 1935).

(c) Stages of Communist Revolution

Communism employs two main phases to achieve its goals: violent and non-violent phases. Violence is carried out through national liberation movements, while non-violent revolution (proletarian revolution) is implemented silently through infiltration and the transformation of political and social systems. The primary goal is to replace capitalism with socialism, which is considered a transitional stage to communism.

(d) Dual Revolution Strategy

Communists target “social crises” as the foundation for change. They create chaos through riots, racial divisions, and class conflicts to compel society to accept socialist “solutions.” Political instability from “above” (government) and “below” (popular movements) ensures the transfer of power to totalitarian regimes.

(e) Structural Infiltration

Communists infiltrate educational institutions, society, and politics with an agenda to instill socialist values in the minds of the people. This influence creates mass pressure for legal changes that are more pro-socialism, while governments are forced to submit through public disorder.

(f) Economic Tools of Control

Socialism is used to control people through the economy. When governments own and control assets, employment, and basic necessities such as food and housing, people become entirely dependent on the government. This total control forms the basis of a totalitarian system.

(g) Ideological Danger

Communism openly rejects religious beliefs, traditional institutions, and moral values. Its goal is to eliminate cultural and religious identity to ensure all individuals submit to state ideology.

(h) Influence of Crypto Jews

Historical claims suggest that communism, particularly the Bolshevik movement in Russia, was led by individuals of Jewish descent who used communism for specific geopolitical goals. Marxist thought and the Bolshevik revolution are often associated with secret Zionism, aimed at creating a world without religion, private ownership, or national borders.

(i) Silent Revolution Tactics

The silent revolution is carried out through systematic propaganda in education, media, and culture. Issues such as minority rights, social justice, and climate change are used as platforms to justify socialist laws and policies that directly restrict individual freedom.

(j) Future Impact

If left unchecked, this strategy could lead to the establishment of a global totalitarian regime, with people trapped in a socialist system under the control of a global government.

2.14. What it means to be human?

(a) The COVID-19 pandemic is alleged to be part of a plan linked to the World Economic Forum (WEF) to introduce a Stakeholder Capitalism system, supported by global elites such as George

Soros and Xi Jinping, who aspire to lead the New World Order agenda. The Applicant claims that Klaus Schwab, through his book The Fourth Industrial Revolution, emphasized that transhumanism is a prerequisite for the transition to the Fourth Industrial Revolution (4IR), which involves significant changes to the natural physiology of humans.

(b) A report by the U.S. House of Representatives confirms that COVID-19 originated from gain-of-function research at the Wuhan Institute of Virology, not from natural sources. The virus has biological characteristics that do not exist in nature (patentable), and the first cases stemmed from a single introduction to humans, unlike other pandemics that involve multiple spillover events. Researchers in Wuhan were also reported to have fallen ill with COVID-19-like symptoms in the fall of 2019, before the outbreak was officially announced.

(c) Event 201 trained health actors before the Wuhan outbreak. Klaus Schwab published COVID-19: The Great Reset just two to three months after the pandemic began, asserting an intent to reset the world's economic and social systems even without comprehensive pandemic data. Schwab's mens rea clearly indicates plans to implement a Stakeholder Capitalism system prioritizing global economic and technological control while promoting transhumanism, a form of techno-communism.

(d) The peculiar aspect of the pandemic is that it was not addressed by investigating or prosecuting those responsible. Instead, the perpetrators were protected, and a strict censorship movement was enforced worldwide. All alternative medicines were suppressed, amendments to the International Health Regulations (IHR) included genetic therapies, U.N. 2.0 was implemented, and more than 3,000 laws were amended to establish platforms for digital IDs and "world prisons," imposing restrictions and penalties on citizens, including lockdowns, fines, and discrimination.

(e) The pandemic and pseudo-scientific propaganda, such as "Virus X" or "asymptomatic diseases" by the UN/WHO, were part of a communist movement to control humanity and force social and economic changes to accept the Great Reset social contract, the New World Order; "It was supposed to be a fight against the

pandemic to protect the people. It became a fight against the people to protect the pandemic."

(f) A report on COVID-19 states: "The possibility that COVID-19 emerged because of a laboratory or research-related accident is not a conspiracy theory," but a clear reality. Those controlling the economy and technology are planning a future centered on transhumanism. The question is, are we ready to surrender that future to them? If artificial intelligence (AI) and technology are given full control, we will eliminate what distinguishes humans from machines.

(g) Challenges to the Essence of "What It Means to Be Human?": The main message is not to allow our identity to be defined by those with a "Frustration Towards Creation (FTC)" belief who fail to understand the uniqueness of being human. "Who created everything perfectly" (As-Sajdah 32:7) and "He has created the heavens and the earth and everything in between with perfect harmony" (Al-Mulk 67:3-4). "The mind-boggling innovations triggered by the fourth industrial revolution, from biotechnology to AI, are redefining what it means to be human;" (The Fourth Industrial Revolution, Klaus Schwab/World Economic Forum, p. 93). We are at a critical crossroads requiring immediate action. We must not let technology determine who we are or control our thoughts and emotions. Instead, we must ask: are we controlling the system, or is the system controlling us? By returning to fundamental values, we must reflect on what truly makes us human. Does 4IR/transhumanism enhance our humanity, or does it merely transform us into machines?

2.15. Launching the Great Reset as the Final Step Toward Totalitarianism

The Applicant concludes that the globalist agenda to establish a totalitarian system through a fake pandemic, transhumanism, and advanced technologies poses a significant threat to human freedom; "God is Dead" and the WEF is "acquiring divine powers."

Therefore, this theme calls on society to understand that laws aimed at eradicating the natural human species (4IR) and the Great Reset are not obligatory, especially when they violate principles of justice and freedom. Resistance to such laws is legitimate, and humanity must unite to combat injustice to preserve universal freedoms and human values.

The Applicant urges the court to take immediate action to stop the implementation of these agendas, which violate human rights and have the potential to lead to the elimination of individual freedoms and sovereignty.

2.16. The Movement for the Tajdid of Sunnatullah and the Law of Trust
Surah Al-Ahzaab (33:72-73)

TRUST	ORGANIZING LIFE: A NARRATIVE OF DEEN AL-FITRAH
Vission	Trustor: fulfilling the Covenant in Surah Al-A'raf (7:172)
Mission	Trustee: fulfilling the Covenant in Surah Ali 'Imran (3:81)
Objective	Trust: Upholding the Trust as enjoined in Surah Al-Ahzaab (33:72-73)
Strategy	Fitrah/Natural, and mutualist ethics (Surah Asy-Syuura 42:52-53)
Action Plans	Promoting knowledge/understanding of Natural Law (Ali 'Imran 3:64) Establishing a mutualist economic system (Surah Al-Balad 90:12-19)

The vision focuses on fulfilling the covenant of the Trustor as stated in Surah Al-A'raf (7:172), with the mission of adhering to the Trustee's responsibilities based on Surah Ali Imran (3:81). Its objective is to fulfill the Trust responsibilities as outlined in Surah Al-Ahzaab (33:72-73) through a strategy of respecting human nature (fitrah) and the principle of mutualistic ethics (Surah Ash-Shu'ara 42:52-53). The action plan involves efforts in propagating fitrah knowledge (Surah Ali Imran 3:64) and mutualistic economics (Surah Al-Balad 90:12-19).

(a) Returning to the Starting Point

i. Amidst the complexity of life, there exists an eternal narrative: Deen al-Fitrah, the path of truth that unites the origins of creation with the end of time. Based on Sunnatullah, it becomes the axis of justice regulating relationships between humans and God, among humans, and with nature. It answers the fundamental questions: where do rights originate, and how are they upheld?

ii. The reality that all existence belongs to Allah forms the foundation of the tauhid in the Law of Trust, dividing responsibilities into three elements: the Law of Property establishes God's absolute ownership, the Law of Persons defines the roles of Messengers and Caliphs, and the Law of Obligations demands individual compliance with the natural law. This narrative is a manifesto of universal justice.

(b) The Basis of Conflict: Breach of Trust in the Narrative of Life

i. Conflict began when humans accepted the responsibility of being Earth's caretakers (Surah Al-Ahzaab 33:72-73). However, history shows that this trust is often betrayed. Satan, the pioneer of betrayal (Surah Al-Baqarah 30-34), symbolizes arrogance challenging God's law and disrupting the balance of fitrah.

ii. In modern contexts, globalists assume the role of Satan by seizing human rights and freedoms through extreme capitalism, communism, and totalitarian technocracy. Entities like the WEF, WHO, UN, and World Bank challenge the Rule of Law by replacing it with Rule by Law, a system that oppresses human fitrah.

(c) The Three Elements of Trust in Life

To simplify understanding, imagine life as a stage where each element of the Law of Trust plays a crucial role in shaping the storyline:

Iman: "Believe in Allah (Law of Property), and in His Messenger (Law of Persons), and the Light (Law of Obligations)" (Surah At-Taghaabun 64:8).

i. Law of Property: God is the Trustor, the owner of everything in the heavens and Earth. Human rights are not self-created but are borrowed from God to be safeguarded. This forms the foundation of human rights—inalienable natural rights.

ii. Law of Persons: Messengers, Caliphs, and Sultans are the Trustees. They are responsible for ensuring that moral law or fitrah is not corrupted by the lust for power and manipulation. They are the guardians of truth, reflecting God's justice on Earth.

iii. Law of Obligations: Every individual is a Beneficiary. Their duty is to maintain the balance of their relationships with God, other humans, and nature. Adherence to the natural law is key to universal peace.

(d) Faith as the Primary Premise of Life and the Foundation of Philosophy/Jurisprudence

Faith in Allah, His Messengers, and the Light (Surah At-Taghabun 64:8) explains how the Law of Trust serves as the foundation of the life narrative. This faith is not merely belief; it is a philosophical system that organizes the three main dimensions of human life:

i. Faith in Allah is the foundation of metaphysics, establishing that all existence belongs to God (Law of Property). It answers the question: What is reality? (Sunnatullah, Law of Nature, and Natural Science).

ii. Faith in Messengers is the foundation of epistemology, guiding how truth is identified and upheld (Law of Persons). It answers the question: What is knowledge? (Messengers, Natural Persons, and Formal Science).

iii. Faith in the Light is the foundation of axiology, calling humanity to act on moral values that are just and balanced (Law of Obligations). It answers the question: What is value? (Light, Natural Rights, and Social Science).

(e) Eternal Narrative: Conflict and Resolution

Conflict revolves around the clash of two systems:

i. The Rule of Law, which upholds Sunnatullah as the highest law.

ii. The Rule by Law, which oppresses human fitrah for the sake of power.

Human history reflects this conflict, where betrayal of trust leads to destruction. The main characters in this narrative—the Forerunners, the Right Group, and the Left Group—represent three key dimensions of humanity's struggle. These characters will be introduced in the next chapter, providing deeper insight into their roles in life's conflicts.

(f) Preparation for the Chapter on Parties

i. The stage of life will be animated by the main characters representing various dimensions of human struggle. The eternal conflict between fitrah and betrayal will be broken into historical patterns, offering readers a clearer understanding of the relationship between God's law and social justice.

ii. This narrative is not just an intellectual question but an existential struggle demanding every individual to make a choice: to stand with Deen al-Fitrah or to succumb to systems that corrupt fitrah. This choice determines not only humanity's fate on Earth but also the cosmic balance ordained by the Lord of the Worlds.

iii. "Human Shaytans... And if you obey most people on Earth, they will lead you astray from Allah's way; they follow nothing but assumptions, and they are merely conjecturing," (Surah Al-An'am 6:112-116).

iv. "On the Day We will ask Hell, 'Are you full?' It will reply, 'Is there any more?'" (Surah Qaaf 50:30).

v. "The believers who do righteous deeds—though they are few!" (Surah Saad 38:24; 7:3; 7:10; 23:78; 32:9; 67:23; 69:41-42).

(g) The Rule of Law

i. Introducing the foundation of the Law of Trust aims to provide a solid platform for understanding life's conflicts in the context of Deen al-Fitrah and the Great Reset.

ii. By answering the question, "Where do rights come from?" the Applicant not only builds the foundation of the life narrative but also opens the door to genuine resolutions.

iii. The next section will delve deeper into understanding life's characters and their roles in either upholding or challenging God's laws.

iv. This court not only witnesses this struggle but also serves as the field for upholding the principles of the Law of Trust,

which have been corrupted by breaches of trust throughout history.

3. THE PARTIES

Law of Trust: Who are friends and who are foes? Rule of Law vs. Rule by Law

3.1. Nature's God (Trustor)
The responsibility of life is entrusted by God to humanity.

The Applicant asserts that Nature's God is the Grantor of Trust (Trustor), who establishes the primordial social contract with humanity, as enshrined in Surah Al-Ahzaab (33:72-73). The Applicant states that this trust is not merely a moral responsibility but forms the foundation of the Law of Nature (Sunnatullah), serving as a guide for harmonious life.

The Applicant claims that within the framework of the Law of Trust, God acts as the Trustor, defining human rights and responsibilities, including fundamental principles such as those outlined in Articles 3(1) and 11(5) of the Federal Constitution of Malaysia. These principles are also the foundation of the Rukun Negara, specifically Belief in God as the supreme guide in human affairs.

The Applicant argues that a breach of this trust constitutes a betrayal of the Trustor and the life system established by God. Such actions are claimed to challenge the integrity of the moral and social laws set by God as guides to natural balance and justice.

3.2. The Applicant (Beneficiaries)
The Applicant, as a citizen, defends the natural rights of humanity.

The Applicant, [redacted], a Malaysian citizen residing at [redacted] 08000 Sungai Petani, Kedah, seeks to bring this action on behalf of himself and all Malaysians affected by the threats of the Fourth Industrial Revolution (4IR), the Great Reset, and Stakeholder Capitalism.

The Applicant, along with the people of Malaysia, are the beneficiaries of the primordial social contract established by God. The Applicant claims that he is entitled to freedom based on the natural law (fitrah) and the right to self-defense against the violation of fundamental rights caused by breaches of trust.

The Applicant states that these rights are legal, spiritual, and moral, as enshrined in Islamic jurisprudence principles, including Surah Al-Mumtahina (60:9) and Surah Al-Maidah (5:8). The Applicant appears before the Court to seek justice against policies such as the Great Reset, the Fourth Industrial Revolution (4IR), and Stakeholder Capitalism, which are alleged to infringe upon the rights of Malaysians.

The Applicant further claims that, under the Law of Trust, he, as a Beneficiary, not only has the right to these rights but also bears the responsibility to ensure the trust is executed fairly while rejecting all forms of betrayal and manipulation that contradict the principles of universal justice.

3.3. The Respondents (Trustee)
The Government of Malaysia as the Trustee violating the oath of office.

The Applicant claims that the Respondent, the Government of Malaysia, acts as a Trustee bound by the oath of office as stipulated under Article 43(6) of the Federal Constitution.

No	Respondents
1.	Government of Malaysia Setia Perdana 8, Kompleks Setia Perdana, Pusat Pentadbiran Kerajaan Persekutuan, 62502 Putrajaya, Wilayah Persekutuan.
2.	Prime Minister's Department Setia Perdana 8, Kompleks Setia Perdana, Pusat Pentadbiran Kerajaan Persekutuan, 62502 Putrajaya, Wilayah Persekutuan.
3.	Prime Minister Prime Minister's Department, Setia Perdana 8, Kompleks Setia Perdana, Pusat Pentadbiran Kerajaan Persekutuan, 62502 Putrajaya, Malaysia.

4. Ministry of Health
   Kompleks E, Blok E1, E3, E6, E7 & E10,
   Pusat Pentadbiran Kerajaan Persekutuan,
   62590, Putrajaya,
   Wilayah Persekutuan.

5. Minister of Health
   Kompleks E, Blok E1, E3, E6, E7 & E10,
   Pusat Pentadbiran Kerajaan Persekutuan,
   62590, Putrajaya,
   Wilayah Persekutuan.

6. Royal Malaysia Police
   Ibu Pejabat Polis Diraja Malaysia,
   Bukit Aman,
   50560 Kuala Lumpur.

7. Inspector General of Police
   Ibu Pejabat Polis Diraja Malaysia,
   Bukit Aman,
   50560 Kuala Lumpur.

The Respondents are accused of failing to fulfill their trustee responsibilities by implementing policies such as the Great Reset and the Fourth Industrial Revolution (4IR), which allegedly contravene their duties as Trustees.

The Applicant asserts that the responsibility of Trustees includes ensuring justice and balance as enshrined in the principles of the Constitution and Surah Al-Baqarah (2:30), which designates humans as caliphs. This failure to fulfill the trust is alleged to contravene Sunnatullah and the social contract that underpins the oath of office.

The Applicant further alleges that policies such as mandatory vaccinations and economic shutdowns without solid justification violate the Federal Constitution, principles of natural justice, and God’s laws. These actions are claimed to infringe on the rights of citizens and undermine the rule of law.

3.4. Globalists (Breach of Trust)
Perpetrators of bioterrorism and genocide through international bodies.

The Applicant alleges that global bodies such as the World Economic Forum (WEF), the World Health Organization (WHO), the United Nations (UN), and the World Bank have acted as criminal trustees by implementing agendas such as the Great Reset and the Fourth Industrial Revolution (4IR). The Applicant claims that these actions violate the natural human fitrah and national sovereignty, allegedly contradicting the principles of Sunnatullah.

The Applicant refers to Surah Al-Qalam (68:35-41) and Al-An'am (6:112-116) as the basis for asserting that these actions are not merely political or economic violations but an assault on the essence of human creation. The Applicant claims that these actions undermine God's justice system through usury practices and stakeholder capitalism.

The Applicant further claims that the Respondents and these global bodies systematically incite fundamental conflicts between God's laws and oppressive systems that exploit humanity, as described in Surah Al-Kahfi (18:50).

3.5. Conclusion of the Chapter on Parties: Rule of Law vs. Rule by Law

The Applicant asserts that this chapter lays the foundation for understanding the roles of the parties in the conflict of trust. The Applicant claims that God, as the Trustor, has entrusted humanity with the primordial social contract. The Applicant, as the Beneficiary, appears to claim these rights.

The Applicant further alleges that the Respondents, as Trustees, have failed to fulfill their responsibilities, while global entities are accused of violating the principles of justice and breaching the Rule of Law.

The Applicant asserts that the key question in this chapter is whether the trust has been upheld or betrayed by the responsible parties. The Applicant claims that this chapter serves as the basis for subsequent discussions that will delve deeper into the conflicts and provide grounds for seeking justice.

4. ABOLITION OF THE RUKUNEGARA AND SPECIAL CONSTITUTIONAL CASE

Violation of the Constitution and Laws

4.1. Key Evidence and Documents

(a) Oath of Office and Violation of Article 43(6) of the Constitution

The Applicant claims that the Respondents have violated the oath of office as stipulated under Article 43(6) of the Federal Constitution. The Applicant states that this violation also challenges the jurisdiction of the Council of Rulers and undermines Deen al-Fitrah as established under Article 3(1) of the Constitution.

(b) Warning of Treason Against the Jurisdiction of the Council of Rulers and Deen al-Fitrah

Article 3(1): "Islam is the religion of the Federation," Federal Constitution, and "There should not be any change in the creation of Allah; that is the true religion," (Surah Ar-Rum 30:30) and (Surah An-Nisaa' 4:119-121).

Statements by Sultan Nazrin Muizzuddin Shah, Sultan of Perak and Deputy Yang di-Pertuan Agong: "Prepare to address elements of 'transhumanism,'" Berita Harian Online, 15.10.2017.

Transcripts of the International Conference "New World Order, Recipe for War or Peace," and admissions by former Prime Minister Tun Dr. Mahathir Mohamad, New Straits Times, 10.03.2015.

(c) COVID-19 Report and Evidence Under Article 149 of the Constitution

The Applicant refers to the document "After Action Review of the COVID-19 Pandemic: The Lessons Learned and a Path Forward" dated December 4, 2024, alleging that the pandemic was used as a platform for a totalitarian control agenda, violating Article 149 of the Constitution and Section 130C as well as Part VIA of the Penal Code.

(a) Resetting Malaysia and “The Unelected World Leaders”

The Applicant claims that the document "Resetting Malaysia: A National Recovery Plan" dated August 20, 2021, reveals the implementation of policies allegedly supporting the Great Reset and Stakeholder Communism agenda, contravening Sections 130O and 130T of the Penal Code.

(b) The National 4IR Policy and Anti-Human Movement

The Applicant refers to the National 4IR Policy published on October 18, 2021, alleging that the implementation of technologies such as AI and IoT violates morality and Sunnatullah, and involves breaches of Sections 130B(2)(3) and 130C of the Penal Code.

(c) Bank Negara and Evidence of Global Economic Control

The Applicant claims that the documents "Economic & Monetary Review 2020" and "Getting the Great Reset Right" demonstrate the influence of international bodies on Malaysia’s economic planning, which is alleged to contravene the Constitution and Sections 130O and 130T of the Penal Code.

(d) Health Acts and Genetic Therapy

The Applicant refers to the International Health Regulations (Amendment 2024) and Act 342, alleging that they grant extraordinary powers for genetic therapy, violating Sections 130B(2)(3) and Part VIA of the Penal Code.

(e) Police Reports on Bioterrorism and Betrayal of the Oath of Office

The Applicant cites police reports alleging violations of Article 132(1) of the Constitution and Sections 21, 32, 221, 130O, and 130K of the Penal Code as evidence of actions betraying the oath of office.

(f) Supporting Documents

The Applicant states that additional documents, such as the amendments to Act 342, Agenda 21/30, IA2030, SDGs, the Pact for the Future, and UN/WHO/WEF documents, support allegations of constitutional violations.

4.2. The Social Contract of the Rukunegara

The Applicant claims that the implementation of policies such as Transhumanism (4IR), the Great Reset, and Stakeholder Capitalism has violated the fundamental principles established by the Rukunegara, challenged national sovereignty, violated human rights, and contradicted the Federal Constitution of Malaysia.

What does it mean to be a citizen of Malaysia?

<table>
<tr><td>Tauhid</td><td colspan="2">Maqasid Syariah</td><td>Surah 103</td><td colspan="2">Rukunegara</td></tr>
<tr><td>Visioin</td><td colspan="2">Deen al-Fitrah: Preserving Deen (Ownership of Sunnatullah)</td><td>Faith</td><td>Unity</td><td>Nature’s God</td></tr>
<tr><td>Mision</td><td rowspan="3">Tasawuf (Ihsan and Hikmah)</td><td>Preserving Life (Freedom)</td><td>Action</td><td>Demo-cracy</td><td>Loyalty to King/Country</td></tr>
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Abolition of the Principles of the Rukunegara

Principles of Public Order in Malaysia
Principles of Public Health in Malaysia
Principles of Morality in Malaysia

Transhumanism (4IR), the Great Reset, and Stakeholder Capitalism undermine the core policies of the Rukunegara:

4.3. Abolition of "achieving a closer unity among its people";

The Applicant states that the policies of 4IR, the Great Reset, and Stakeholder Capitalism introduce global technological control that

deepens social and economic divides. The Applicant alleges that automation in 4IR has replaced human jobs, causing unemployment and income inequality, which contradicts the principle of unity in the Rukunegara.

4.4. Abolition of "maintaining a democratic way of life";

The Applicant alleges that Stakeholder Capitalism grants power to non-democratic entities like the WEF and WHO, which determine global policies without involving the people in democratic processes. The Applicant states that the concept of "trustees of society" eliminates the people's right to vote and express opinions, contradicting the democratic principles guaranteed by the Rukunegara.

4.5. Abolition of "creating a just society where the country's prosperity will be enjoyed equitably and fairly";

The Applicant claims that the Great Reset agenda prioritizes the global economy for the elite, widening economic disparities through job automation and corporate monopolies. The Applicant states that this denies social justice and equitable distribution of prosperity, violating the principles of the Rukunegara.

The Sustainable Development Goals (SDGs) of the UN and the 17 listed industries are movements that will be monopolized by the WEF through the Strategic Partnership Agreement with the UN.

4.6. Abolition of "forming a liberal attitude towards the rich and varied cultural traditions";

The Applicant claims that transhumanism in 4IR and the Great Reset disregards local cultural values in favor of global homogeneous norms. The Applicant states that this threatens Malaysia's cultural heritage and contradicts the principle of respecting cultural diversity in the Rukunegara.

4.7. Abolition of "building a progressive society that uses modern science and technology";

The Applicant states that while modern technology can drive progress, the policies of 4IR and the Great Reset tend to empower large corporations that exploit technology for totalitarian control.

The Applicant alleges that this contradicts the Rukunegara's goal of building an inclusive and balanced progressive society.

4.8. Abolition of "Belief in God";

The Applicant alleges that elements of transhumanism challenge the foundation of religious faith and human morality. The Applicant states:

i. Article 3(1): Islam as the religion of the Federation; Transhumanism eradicates the fitrah religion (Surah 30:30) by challenging Islam as the religion of the Federation through anti-human ideologies, violating the foundation of faith and the people's morality. Transhumanism contradicts Islam as the religion of the Federation because worship requires a heart, not just automatic mechanisms (Surah 7:179). Prayer without the heart has no value before Allah, challenging the foundation of the fitrah religion, which rejects worship without soul or sincerity.

ii. Article 4(1): The Constitution as the supreme law of the land; Transhumanism contradicts the supreme law by erasing the essence of God's creation (Surah 4:119 and 18:50). Elements of transhumanism violate the supreme law by reducing humans to robots without sincerity, breaching the moral and justice foundation of the Constitution, where human spiritual quality cannot be replaced by automated technology.

iii. Article 11(5): Prohibition against actions contrary to morality, public health, and public order; Elements of transhumanism create moral and health slander, violating the prohibition against actions contrary to public order and the fitrah religion (Surah 30:30 and 11:17). The use of transhumanist technology in worship undermines morality and the order of the fitrah religion, distorting the true meaning of prayer and the relationship with Allah, which requires the heart, not just mechanical actions.

The Applicant claims that the use of transhumanist technology in human life has undermined moral and spiritual values, as well as the relationship with God, violating the foundations of the Rukunegara and the principles of the Federal Constitution.

4.9. Abolition of "Loyalty to the King and Country"

The Applicant claims that the principle of "Loyalty to the King and Country" has been violated through acts of treason against the religious authority of the Yang di-Pertuan Agong (YDPA) and the Council of Rulers. The Applicant states that the implementation of global agendas such as the Great Reset and cooperation with foreign entities like the WEF, WHO, UN, and BIS has neglected the responsibility of the Caliph on Earth, contradicting the Federal Constitution and Sunnatullah.

i. Article 3(1): The Applicant asserts that Islam as the religion of the Federation is challenged through actions that contravene the principles of Islam Kaffah. Any threat to the integrity of religion, safeguarded by the Council of Rulers, constitutes treason against the YDPA and the Council of Rulers, violating the responsibility of preserving the nation's religion.

ii. Articles 32-38: The Applicant alleges that the roles and powers of the YDPA and the Council of Rulers are challenged when external entities like "unelected world leaders" influence decisions of royal institutions, which is considered treason against the royal institution.

iii. Article 149(1)(b) and Part VI of the Penal Code: The Applicant states that actions inciting disloyalty towards the YDPA or any government in the Federation violate Article 149(1)(b). This includes the influence of foreign agendas such as the Great Reset, which challenges national sovereignty and the integrity of royal institutions.

iv. Article 150(1): The Applicant claims that only the YDPA has the authority to declare an emergency if national security, the economy, or public order is threatened. Any external influence, such as from the UN or WHO, in determining the state of emergency challenges the exclusive power of the YDPA and violates the sovereignty of the Federal Constitution.

v. Articles 150(5) and (6A): Clause (5) prohibits Parliament from extending its powers in matters related to religion, Malay customs, and the customs of the indigenous people of Sabah and Sarawak. Clause (6A) ensures that no provision contradicts the Constitution in matters of religion (fitrah and wholeness),

citizenship, or language, safeguarding the freedom of all religions in Malaysia.

vi. Article 183: The Applicant alleges that the protection of the YDPA under Article 183 is excluded in cases brought before the Special Court. If the YDPA is involved through executive advice in transhumanism agendas that lead to bioterrorism or global defamation, action through the Royal Commission of Inquiry (RCI) or Article 149 is justified.

vii. Transhumanism and Global Agendas: The Applicant claims that the introduction of transhumanism and global agendas challenges the religious authority of the YDPA and the Council of Rulers. The King, as the "shadow of God," is responsible for preserving human fitrah, the sovereignty of religion, and the morals of the people, as enshrined in the Constitution and Sunnatullah.

viii. Cooperation with Foreign Entities: The Applicant states that cooperation with foreign entities such as the WEF, WHO, and UN contradicts the responsibilities of the Caliph, distorts human fitrah, and challenges the faith and sovereignty of the nation. The Applicant claims that this threatens the King's position as the symbol of religion and the state.

4.10. Abolition of "Supremacy of the Constitution"

The Applicant claims that the principle of "Supremacy of the Constitution" has been challenged through actions that surpass domestic laws to implement global agendas, which contradict the sovereignty of the nation’s legal framework.

i. Article 4(1): The Applicant states that Article 4(1) establishes the Constitution as the supreme law of the land. The Applicant alleges that the implementation of policies such as the Great Reset, the Fourth Industrial Revolution (4IR), and cooperation with foreign entities like the WEF, WHO, and UN contradicts the Constitution’s position as the supreme law.

ii. Basic Doctrine of the Constitution: The Applicant alleges that these actions violate the basic doctrine of the Constitution by challenging the concept of national sovereignty, sidelining principles of natural justice, and placing the people and national

institutions under the influence of unelected foreign powers. The Applicant states that these actions pose a threat to the integrity of the Constitution by introducing subversive elements that blur the boundaries between domestic and international authority.

iii. Threat to the Integrity of the Constitution: The Applicant refers to Surah Al-An'am (6:112-116) and Surah An-Nisaa' (4:119) as the basis for claiming that these actions threaten the integrity of the Constitution by supporting external influences that conflict with the authority and position of domestic laws.

4.11. Abolition of "Sovereignty of the Law"

The Applicant alleges that the principle of "Sovereignty of the Law" has been violated through the enactment and amendment of more than 3,000 foreign laws and the enforcement of foreign economic and technological policies that conflict with the foundational structure of the nation.

i. Transhumanism and Genetic Therapy: The Applicant claims that policies such as transhumanism and genetic therapy, previously classified as criminal acts (e.g., the case of He Jiankui in China, Science, 2019), are now promoted as global agendas through the Great Reset. The Applicant alleges that these actions contradict the principles of national law.

ii. Amendments to the International Health Regulations (IHR 2024) and Act 342: The Applicant alleges that amendments to the International Health Regulations (IHR 2024) and Act 342 have introduced policies such as the Immunization Agenda 2030, mandating the administration of over 500 new vaccines under the principle of "no one left behind." The Applicant claims these policies violate human rights, force biological changes on humans, and contravene human fitrah as stated in Surah Ar-Ruum (30:30) and the responsibilities of the Caliph as enshrined in Surah Al-Baqarah (2:30) and Surah Al-Anbiyaa' (21:105).

iii. Eradication of the Natural Human Species: The Applicant further asserts that these actions aim to eliminate the natural human species through subversive policies supported by foreign entities like the WEF and WHO. The Applicant claims that such actions violate the basic doctrines of the Constitution and place the

nation under the control of foreign powers, which is contrary to the principles of sovereignty of the law.

iv. Safeguarding the Sovereignty of the Law: The Applicant emphasizes that protecting the principle of Sovereignty of the Law is crucial to maintaining the integrity of the nation and human fitrah against these global threats.

4.12. Abolition of "Courtesy and Morality"

The Applicant claims that the principle of "Courtesy and Morality" has been violated through the implementation of global policies such as mRNA vaccines and transhumanist technologies, which suppress the cultural and moral identity of the Malaysian people. The Applicant states that Surah Ar-Ruum (30:30) affirms that human fitrah is the foundation of life's balance and should not be used as a tool for technological manipulation.

i. Ideology of Wholism vs. Ideology of Perfectionism

Criteria	Wholism (Medicine)	Perfectionism (Traditional Vaccines)	Perfectionism (mRNA Vaccines)
Definition	Field related to the prevention, diagnosis, treatment, and recovery from human diseases.	Vaccines containing weakened or inactivated pathogens to stimulate the immune system.	Vaccines using mRNA to instruct cells to produce specific proteins.
Content	Drugs, treatment procedures, medical technology.	Weakened/inactivated pathogens or parts of pathogens.	mRNA containing genetic instructions to produce specific proteins.
Mechanism	Uses medication or treatment to treat diseases and improve health.	Stimulates the immune system to produce antibodies without causing disease.	Instructs cells to produce proteins mimicking pathogens to stimulate immunity.

	Not limited to one type of pathogen; can involve various types of treatments.	Uses weakened or inactivated pathogens (e.g., viruses or bacteria).	Does not contain pathogens but only genetic information (mRNA) to produce specific proteins.
Examples	Drugs, physical therapy, surgery.	Polio vaccine, Measles vaccine, Hepatitis B vaccine.	Pfizer-BioNTech COVID-19 vaccine, Moderna.
Impact on Genetics	Does not involve genetic changes to the body.	Does not alter genetics but stimulates the immune system.	Uses genetic information to produce proteins, resembling gene therapy without directly altering DNA.
Criticism	May contain risky chemicals.	Use of inactivated or weakened pathogens may pose risks to immunocompromised individuals.	mRNA vaccines are viewed as genetic therapy and may introduce greater risks of biological modification.

ii. The Applicant states that policies such as the Great Reset and the Fourth Industrial Revolution (4IR) promote materialistic "perfectionism," which contradicts the concept of "wholeness" that respects human imperfection. The Applicant refers to Surah Al-A'raaf (7:20-22), which warns of Satan's deception in rejecting spiritual values in favor of false perfection.

iii. The Applicant claims that mRNA vaccines, as part of the global Immunization Agenda 2030, involve genetic elements that challenge human fitrah. The Applicant states that Surah As-Sajdah (32:6-7) affirms that Allah's creation is perfect, and this biological manipulation could threaten the natural balance of humanity.

iv. The Applicant asserts that the principle of Tauhid "wholeness" respects human imperfection as a space for spiritual growth. Surah Al-Baqarah (2:216) reminds that life's trials are part of the

journey toward balance and rejects the concept of perfectionism that focuses solely on materialism and technology.

v. The Applicant alleges that uncontrolled cooperation with global entities such as the WEF, WHO, and UN violates the cultural courtesy and morals of the Malaysian people. Surah Al-Balad (90:5-11) emphasizes that humanity must choose the path toward spiritual well-being rather than moral destruction caused by technology and foreign ideologies.

vi. The Applicant states that technologies like mRNA vaccines need to be carefully evaluated to ensure they do not challenge laws, morality, or human fitrah. The principle of "Courtesy and Morality" demands the protection of Malaysia's cultural identity, ensuring that every policy aligns with national harmony and sovereignty.

5. GROUNDS UNDER ARTICLE 149 AND THE BASIC STRUCTURE DOCTRINE OF THE CONSTITUTION

Bioterrorism Under Article 149 of the Constitution and Part VIA of the Penal Code

The Applicant alleges that actions carried out or supported by global and domestic entities, such as the Great Reset, the Fourth Industrial Revolution (4IR), and Stakeholder Capitalism, as referenced in supporting documents, pose subversive threats under Article 149 of the Federal Constitution. The Applicant states that these actions result in the following violations:

5.1. Organized Terrorism

The Applicant alleges that global policies such as mRNA vaccines and transhumanism, implemented through agendas like the Immunization Agenda 2030, incite fear of biological terrorism and threats to the rights of citizens. The Applicant refers to Surah Ar-Ruum (30:30) and documents like "After Action Review of the COVID-19 Pandemic" as evidence that these actions constitute planned threats against health, safety, and human fitrah.

5.2. Disloyalty Toward the Yang di-Pertuan Agong and Government

The Applicant asserts that the influence of external entities such as the WEF, WHO, and UN, which shape domestic policies, has incited disloyalty toward the Yang di-Pertuan Agong and the Federal

Government. The Applicant alleges that these actions undermine the integrity of royal institutions and challenge the principle of loyalty to the King and Country as enshrined in the Constitution.

5.3. Hostility Between Races and Population Groups

The Applicant claims that policies such as 4IR technological automation have widened the socioeconomic gap between the elite and the general population, fostering malice and hostility between different population groups. This contravenes the principle of social unity enshrined in the Rukunegara.

5.4. Unlawful Changes

The Applicant states that agendas such as the Great Reset aim to bring about radical changes to the nation's social, economic, and political structures without lawful means, including influencing amendments to domestic laws to align policies with global agendas.

5.5. Harm to Supply and Public Services

The Applicant alleges that policies such as mandatory vaccinations and economic lockdowns without solid justification have harmed the maintenance of supplies and public services. These actions have triggered social and economic crises with adverse effects on the public.

5.6. Harm to Public Order and Security

The Applicant asserts that global agendas such as transhumanism and genetic manipulation challenge public order and national security. The Applicant alleges that these actions cause moral and social defamation, creating tensions that threaten national security.

5.7. Valid Cause of Action

The Applicant emphasizes that these actions violate the basic structure doctrine of the Federal Constitution, and laws under Article 149 should be applied to halt or prevent such actions. The Applicant requests the Court to consider that this cause is valid and necessary to defend national sovereignty and the rights of Malaysians against anti-human movements.

6. GROUNDS OF THE POLITICAL COMPASS FROM SURAH 103 (DEFINITION OF SOLEH "BY NEGATION")

Islam Kaffah: A Holistic System of Life Based on Faith, Deeds, and Sunnatullah

6.1. Islam Kaffah as a Comprehensive System

The Applicant asserts that Islam Kaffah is a holistic system of life that integrates Deen al-Fitrah and Deen al-Islam within the framework of Sunnatullah and Sharia law. The Applicant alleges that this principle ensures harmony between humans, leaders, and the Creator, as emphasized in Surah An-Nur (24:55) and Surah Al-Asr (103). Through Islam Kaffah, the claim of revelation is verified by Sunnatullah, while Sharia laws are upheld through righteous deeds, ensuring harmony between natural laws and the teachings of Sharia.

(a) Iman: Deen al-Fitrah and Natural Law Jurisprudence

"There should not be any change in the creation of Allah; that is the only right religion." (Surah Ar-Ruum 30:30)

i. Iman in Islam Kaffah

The Applicant states that faith within the framework of Islam Kaffah is not limited to verbal acknowledgment alone but involves acceptance of the claim of revelation proven through Sunnatullah. The Applicant refers to Surah Hud (11:17), Yusuf (12:108), Al-Mu'minuun (23:71), Asy-Syuura (42:52-53), and (25:43, 45:23, 10:66, 53:28, 6:112-116, 26:221-223), which emphasize that faith must be based on tangible evidence from the universe. The Applicant claims that this evidence is known as natural law jurisprudence, which supports the alignment between revelation and Sunnatullah.

ii. Deen al-Fitrah as the Foundation of Universal Justice

The Applicant argues that Deen al-Fitrah establishes faith as the foundation of universal justice. Within this framework, kings and citizens, as components of society, are subject to Sunnatullah, which is immutable and encompasses physical, biological, and moral laws. The Applicant refers to Surah Al-Fath (48:23), which asserts that all creation is subject to

these natural laws, either willingly or unwillingly, as part of divine decree.

(b) Amal: Deen al-Islam and Obedience to the King

i. Soleh as a Manifestation of Iman

The Applicant states that righteous deeds are a manifestation of faith realized through adherence to sharia. The Applicant refers to Surah An-Nur (24:55), which states that Allah promises leadership to those who have faith and perform righteous deeds; Surah Al-Anbiyaa' (21:105) and Al-A'raaf (7:156-158). The Applicant argues that this leadership ensures that the Earth is inherited by His servants who obey His laws, thereby guaranteeing justice and balance between sharia law and Sunnatullah; Surah Al-Baqarah (2:151) and Yunus (10:47).

ii. The Context of Leadership in Righteous Deeds

- The King: The Applicant asserts that a just leader symbolizes the implementation of sharia on Earth. Surah Al-Anbiyaa' (21:105) and Surah A-li'Imran (3:81-85) affirm that only those who are righteous (solah)—through mutualist legal and economic systems—are qualified to lead the Earth, ensuring harmony between sharia laws (syariat) and natural laws (hukum kauni).

- The People: The Applicant states that the people are obligated to obey the king as long as his rule is based on Sunnatullah and Shariatullah. The Applicant argues that this obedience reflects the harmonious relationship between righteous deeds and Sunnatullah, which forms the foundation of societal stability.

(c) Sunnatullah: The Philosophical Framework and Validation of Revelation

i. Sunnatullah as Proof of the Truth of Revelation

The Applicant states that Islam Kaffah bases its philosophy on Sunnatullah as tangible evidence supporting the claim of the truth of the Qur’an. The Applicant refers to Surah Fussilat

(41:53) and Surah Al-Baqarah (2:164), which emphasize that the signs of Allah's greatness exist in the universe, urging humanity to reflect and understand the natural laws that manifest Allah's justice and wisdom.

ii. Classification of Laws in Sunnatullah

- Law of Nature (Hukum Kauni): The Applicant states that natural laws such as gravity and ecology are manifestations of Allah's justice and wisdom. These laws govern the universe with perfection, serving as proof of Allah's existence and authority.

- Sharia Law (Hukum Syar'i or Natural Law): The Applicant argues that sharia laws, such as the prohibition of riba and the command to maintain social balance, complement natural laws. The integration of these two laws ensures that human life remains balanced and harmonious, consistent with human fitrah.

(d) Surah Al-Asr (103): The Framework of Natural Law Jurisprudence

The Applicant states that Surah Al-Asr provides guidance for building a life system based on faith and righteous deeds without coercion. The Applicant argues that this Surah emphasizes that humanity is at a loss except for those who fulfill the following four principles:

i. Iman (Reality vs. Illusion/Pseudoscience): The Applicant asserts that faith means belief in Allah, His Messenger, and revelation proven through Sunnatullah as tangible evidence (Cahaya). The Applicant refers to Surah An-Najm (75:19), Hud (11:17), An-Nisa' (4:82), and Yusuf (12:108), which emphasize that faith must be based on reality supported by natural laws.

ii. Amal/Soleh (Aligning Fitrah with Natural Laws): The Applicant states that righteous deeds are the implementation of sharia laws in daily life. The Applicant refers to the Pillars of Repentance/Tawbah as outlined in Surah Al-Mumtahina (60:9), Al-A'raf (7:156-158), Ahqaf (46:13-16), and other verses, which emphasize that righteous deeds are actions aligned with Sunnatullah and human fitrah.

iii. Advising Truth (Principles of Universal Justice): The Applicant asserts that advising truth means upholding the principles of universal justice based on natural laws and revelation. The Applicant refers to Surah Al-An'am (6:82-87), Ash-Shura (42:52-53), and Al-Balad (90:12-19), which emphasize the importance of truth in ensuring social justice and societal harmony.

iv. Advising Patience (Patience in Mutualist Economics): The Applicant states that patience represents resilience in implementing a fair and harmonious mutualist economic system. The Applicant refers to Surah Al-Qasas (28:83), Al-Baqarah (2:155-157), and Al-Balad (90:12-19), which affirm that patience is essential for sustaining economic justice, avoiding exploitation, and ensuring collective well-being.

(e) The Principle of Integration: Faith and Deeds in Islam Kaffah

The Applicant asserts that the principle of Islam Kaffah integrates faith (Deen al-Fitrah) and righteous deeds (Deen al-Islam) as the foundation of a harmonious life. The Applicant argues that faith rooted in Deen al-Fitrah ensures adherence to Sunnatullah, while righteous deeds aligned with Deen al-Islam ensure the implementation of just sharia laws.

i. The King as Leader and Shadow of God

The Applicant asserts that the king acts as a leader responsible for upholding sharia based on Sunnatullah. The Applicant states that a just king is not only a symbol of sovereignty but also an executor of Allah's laws on Earth, ensuring universal justice and social balance.

ii. The People as Executors

The Applicant states that the people act as executors who obey a just king. This obedience, according to the Applicant, symbolizes respect for Allah and the manifestation of harmony between faith, sharia, and Sunnatullah.

(f) Conclusion: Islam Kaffah as a Holistic Life System

i. Islam Kaffah as the Integration of Faith and Deeds Within the Framework of Sunnatullah

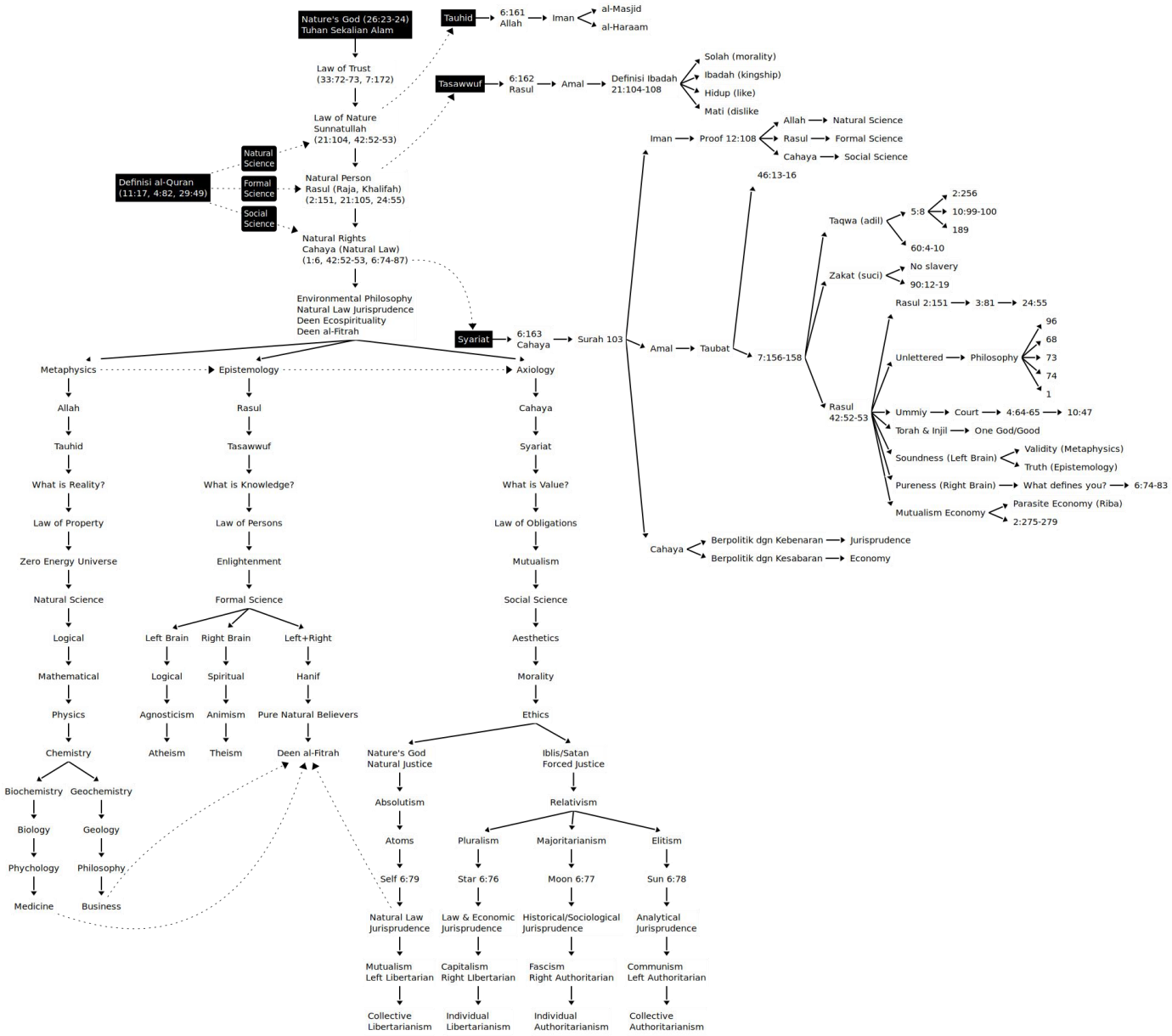
The Applicant states that Islam Kaffah is a life system that integrates faith and deeds within the framework of Sunnatullah. The Applicant argues that the claim of revelation is valid only if supported by evidence from natural law, while sharia law is just only if it aligns with human fitrah. The Applicant refers to Surah Al-Asr (103) and Surah Hud (11:17), which provide comprehensive guidance for building a harmonious, just, and balanced society.

ii. Harmony Between the King, People, and the Universe Through Islam Kaffah

The Applicant asserts that through Islam Kaffah, the king and the people together submit to Natural Law Jurisprudence and Allah's sharia. This ensures harmony between individuals, society, and the universe. The Applicant also supports this argument with the concept of "the natural liberty of man," as stated in Surah Al-Baqarah (2:256), Yunus (10:99-100), and Al-Kahfi (18:29); "The natural liberty of man is to be free from any superior power on earth, and not to be under the will or legislative authority of man, but to have only the law of nature for his rule," John Locke, Second Treatise on Government (1689).

(g) The Jurisprudential Tajdid of Islam Kaffah

"We have made things clear in this Qur´an so that they might pay heed, but it only makes them run away the more! Say: "If there had, as you say, been other gods together with Him, they would have sought a way to the Master of the Throne (Nature's God)," Surah Al-Israa' (17:41-42)


Nature's God (26:23-24)
Tuhan Sekalian Alam
Law of Trust
(33:72-73, 7:172)
Law of Nature
Sunnatullah
(21:104, 42:52-53)
Natural Person
Rasul (Raja, Khalifah)
(2:151, 21:105, 24:55)
Natural Rights
Cahaya (Natural Law)
(1:6, 42:52-53, 6:74-87)
Environmental Philosophy
Natural Law Jurisprudence
Deen Ecospirituality
Deen al-Fitrah
Definisi al-Quran
(11:17, 4:82, 29:49)
Natural Science
Formal Science
Social Science
Tauhid
6:161
Allah
Iman
al-Masjid
al-Haraam
Tasawwuf
6:162
Rasul
Amal
Definisi Ibadah
21:104-108
Solah (morality)
Ibadah (kingship)
Hidup (like)
Mati (dislike
Syariat
6:163
Cahaya
Surah 103
Iman
Proof 12:108
Allah
Natural Science
Rasul
Formal Science
Cahaya
Social Science
Amal
Taubat
46:13-16
7:156-158
Taqwa (adil)
5:8
2:256
10:99-100
189
60:4-10
Zakat (suci)
No slavery
90:12-19
Rasul
42:52-53
Rasul 2:151
3:81
24:55
Unlettered
Philosophy
96
68
73
74
1
Ummiy
Court
4:64-65
10:47
Torah & Injil
One God/Good
Soundness (Left Brain)
Validity (Metaphysics)
Truth (Epistemology)
Pureness (Right Brain)
What defines you?
6:74-83
Mutualism Economy
Parasite Economy (Riba)
2:275-279
Cahaya
Berpolitik dgn Kebenaran
Jurisprudence
Berpolitik dgn Kesabaran
Economy
Metaphysics
Epistemology
Axiology
Allah
Tauhid
What is Reality?
Law of Property
Zero Energy Universe
Natural Science
Logical
Mathematical
Physics
Chemistry
Biochemistry
Geochemistry
Biology
Geology
Phychology
Philosophy
Medicine
Business
Rasul
Tasawwuf
What is Knowledge?
Law of Persons
Enlightenment
Formal Science
Left Brain
Right Brain
Left+Right
Logical
Spiritual
Hanif
Agnosticism
Animism
Pure Natural Believers
Atheism
Theism
Deen al-Fitrah
Cahaya
Syariat
What is Value?
Law of Obligations
Mutualism
Social Science
Aesthetics
Morality
Ethics
Nature's God
Natural Justice
Iblis/Satan
Forced Justice
Absolutism
Relativism
Atoms
Pluralism
Majoritarianism
Elitism
Self 6:79
Star 6:76
Moon 6:77
Sun 6:78
Natural Law
Jurisprudence
Law & Economic
Jurisprudence
Historical/Sociological
Jurisprudence
Analytical
Jurisprudence
Mutualism
Left Libertarian
Capitalism
Right Libertarian
Fascism
Right Authoritarian
Communism
Left Authoritarian
Collective
Libertarianism
Individual
Libertarianism
Individual
Authoritarianism
Collective
Authoritarianism

Fatwa 2016 International Conference on Sunni Islam in Grozny dan Truth Table

Tajdid Islamic Jurisprudence (Surah Iman 103, 11:17 Kitab, and 4:82)			
Surah Ayat	TAUHID (Creed)	TASAWWUF (Ethics)	FIQH (Jurisprudence)
Trust Law	Law of Property	Law of Person	Law of Obligations
21:105	30:30/40:4/41:53	69:40/2:151/10:47	3:81-85/7:158/4:65
Rasul 10:47/14:4	Deen al-Fitrah Surah 42:52-53	Deen al-Islam Surah 3:81-85	Khilafah/Goverment Surah 24:55
Mukmin	Truth	Truth	Truth; 8:2, 49:14-15
Muslim	Truth	False	False; 3:64, 5:64-68
Munafik	False	Truth	False; 4:143-146
Mushrik	False	False	False; 30:32, 4:151
Environmental Philosophy and Science			
64:8	Allah	Rasul	Light
	Metaphysics	Epistemology	Axiology
40:4	What is Reality?	What is Knowledge?	What is Value?
41:53	Natural Science	Formal Science	Social Science
5:81	Law of Nature	Natural Rights	Natural Law
11:17	Sunnatullah	Rasul	Taubat
7:156-158	Taqwa (Justice)	Zakat (Purity)	Sign 3:81
103	Iman	Amal	Berpesan/dialog
42:52-53	Iman	Kitab	Natural Selection
60:9	Fitrah (Natural)	Native Rights	Politics
3:68	Nabi Ibrahim	Nabi dan Rasul	Orang Beriman
3:64	Sunnatullah	Pure (6:82-83)	Hanif (3:64-68)
6:162-163	Solah	Worship	Life/Death
3:33	Nabi Adam	Nabi Nuh	Nabi Ibrahim
Maqasid	Deen/Fitrah	Life/Soul	Mind/Reason
	Personal Trust	Management	Success
3:112	Hablum Minallah	Hablum Minal Alam	Hablum Minannas
“Do they not then consider the Qur'an (translations and interpretations) carefully? Had it been from other than Allah, they would surely have found therein much contradiction (in its translations and interpretations)” — Surah An-Nisa' (4:82)			

(h) The Relationship Between Islam and the U.S. Declaration of Independence in Tauhid

The Applicant states that the U.S. Declaration of Independence emphasizes human rights as a divine gift through the concepts of "Nature's God" and "Law of Nature."

> "Pharaoh said, "And what is the Lord of all the worlds (Nature's God)?" Moses replied, "He is the One who owns and governs the heavens and the earth and everything in between them, if you desire certainty based on evidence, this is the way," (Surah Asy-Syu'araa' (6:24)
>
> "And thus We have revealed to you a Spirit of Our command. You did not know what the Book was nor what faith was; but We made it a Light by which We guide whom We will of Our servants. And indeed, you are guiding to a straight path, the path of Allah (Sunnatullah) who owns and controls whatever is in the heavens and on the earth. Behold! To Allah (Sunnatullah) return all affairs," (Surah Asy-Syuura 42:52-53)

This principle aligns with the teachings of Islam, Christianity, and Judaism, which emphasize justice as the foundation of governance. In the Malaysian context, this principle strengthens the government's responsibility to rule justly in accordance with the Federal Constitution, which recognizes Islam as the religion of the state and mandates the implementation of values of justice and virtue. This principle is consistent with Tauhid and Sunnatullah, ensuring governance that harmonizes divine revelation and natural laws.

i. Human Rights Given by God: The Applicant states that the Declaration of Independence asserts that "all men are created equal, endowed by their Creator with certain unalienable Rights." This principle aligns with Islamic teachings that emphasize the right to life as a God-given right, which cannot be violated, as emphasized in Surah Al-Maidah (5:32): "Whoever kills a person, unless in retaliation for murder or corruption on Earth, it is as if he has killed all of mankind." The Applicant argues that these rights are entrusted by God and must be safeguarded and upheld by the government as part of its responsibility within the Islamic governance system.

ii. The Government's Duty to Protect Rights: The Applicant states that the Declaration of Independence emphasizes that governments are instituted to "secure these rights." This principle aligns with Islamic teachings, where the government holds the trust of ensuring the welfare of its citizens and protecting their rights. The Applicant refers to Surah An-Nisa' (4:59), which reminds governments of their duty to ensure justice in accordance with sharia law. The Applicant also cites Surah An-Nisa' (4:75-76), which calls for striving in the cause of Allah to uphold Natural Rights and save the oppressed from tyranny. The verse highlights the prayer of the oppressed: "Our Lord, rescue us from this city whose people are oppressors." The Applicant argues that the government is obligated to lead this struggle by opposing the taghut (anti-humans) who threaten the rights of human fitrah, ensuring that tyranny is eradicated and human rights are defended for universal justice.

iii. The People's Right to Resist Oppression: The Applicant asserts that the Declaration of Independence affirms the right of the people to alter or abolish oppressive governments. This principle is consistent with Islamic teachings, which emphasize justice as the foundation of governance. The Applicant refers to Surah An-Nahl (16:90), which underscores the obligation to act justly, and Surah Al-Hajj (22:39-41), which permits fighting against oppression: "Permission [to fight] is given to those who are being fought because they were wronged." The Applicant argues that the people have the right to demand justice when the government violates the principles of justice. This collective responsibility aims to ensure that oppression does not prevail, in accordance with Islamic principles that declare justice as an absolute right to be upheld by the government.

The Principle of Patience and Final Action: The Applicant states that the Declaration of Independence emphasizes that government changes should only occur when there is an abuse of power establishing "absolute tyranny," such as the Great Reset agenda and the betrayal of oaths by the Executive, Legislative, Judiciary, and the Majlis Raja-Raja in supporting the 4IR (anti-human) movement. This principle aligns with Islamic teachings that prioritize patience but

permit action when oppression exceeds boundaries. Surah Ash-Shura (42:41) states: "Indeed, those who defend themselves after being wronged, they have no cause for blame." The Applicant argues that Islam emphasizes the principle of patience in the face of oppression but allows lawful retaliation when the rights of the people and universal principles of justice are openly violated. Such actions are essential to ensure a balance between stability and justice in governance, protecting citizens from systemic oppression and betrayal.

iv. The Context of Nature's God and Sunnatullah: The Applicant states that the term “Nature’s God” in the Declaration of Independence corresponds to the concept of Nature's God in Islam, as emphasized in Surah Asy-Syu'ara (26:23-24), where God is described as the Creator and Owner of the universe. The term “Laws of Nature” refers to Sunnatullah, the natural laws that create balance and justice, as highlighted in Surah Ash-Shura (42:52-53): "It is He who creates balance and justice in the universe." The Applicant argues that Sunnatullah forms the foundation of justice in human governance, reflecting harmony between natural laws and revelation, which must be upheld by governments to establish justice and universal human welfare.

v. The Principle of Nature's God and One God/Good: The Applicant states that the principle of justice in the Qur’an is emphasized in Surah A-li’Imraan (3:64), which calls on humanity to accept the One God and reject all forms of oppression. Surah Al-Maidah (5:48) further emphasizes the existence of various sharia laws that prioritize justice and fairness, acknowledging diversity in governance while upholding the principle of One God as the unifying force for justice and equality. The Applicant argues that this principle is foundational to a legal system that is just, free from manipulation, and aimed at upholding justice for all parties without discrimination, consistent with universal values and Sunnatullah.

vi. Conclusion of Principles in the Declaration of Independence: The Applicant states that the right of the people to resist oppression, God-given human rights, and the necessity for a just government are universal principles consistent with the

teachings of Islam, Christianity, and Judaism. In the Malaysian context, these principles provide moral and religious strength to the people in demanding justice from a government that fails to fulfill its responsibilities, violates the social contract, and betrays the divine trust it is obligated to uphold.

(i) The Greatest Threat to Deen Natural Selection or Deen al-Fitrah

i. Definition and Conditions of Transition to 4IR

"The Fourth Industrial Revolution, finally, will change not only what we do but also who we are. It will affect our identity and all the issues associated with it," Klaus Schwab, The Fourth Industrial Revolution: what it means, how to respond, 14.01.2016.

"I am well aware that some academics and professionals consider the developments that I am looking at as simply a part of the third industrial revolution. Three reasons, however, underpin my conviction that a fourth and distinct revolution is underway:

Velocity: Contrary to the previous industrial revolutions, this one is evolving at an exponential rather than linear pace. This is the result of the multifaceted, deeply interconnected world we live in and the fact that new technology begets newer and ever more capable technology.

Breadth and depth: It builds on the digital revolution and combines multiple technologies that are leading to unprecedented paradigm shifts in the economy, business, society, and individually. It is not only changing the "what" and the "how" of doing things but also "who" we are.

Systems Impact: It involves the transformation of entire systems, across (and within) countries, companies, industries and society as a whole" The Fourth Industrial Revolution, Klaus Schwab/World Economic Forum, page 8-9.

Key Conclusion of the 4IR Movement:

IF	Fourth Industrial Revolution
THEN	Transhumanism/Bioterrorism/IoB/IoT/cDNA
ELSE	Third Industrial Revolution

"It is in the biological domain where I see the greatest challenges for the development of both social norms and appropriate regulation. We are confronted with new questions around what it means to be human, what data and information about our bodies and health can or should be shared with others, and what rights and responsibilities we have when it comes to changing the very genetic code of future generations;" "The mind-boggling innovations triggered by the fourth industrial revolution, from biotechnology to AI, are redefining what it means to be human;" The Fourth Industrial Revolution, Klaus Schwab/World Economic Forum, page 26

ii. Yuval Noah Harari emphasized in his lecture that communism was the first "technological religion," which highlighted total control through technology and data. Today, an even greater threat emerges through modern technologies like AI and cloud computing, which drive biological revolutions.

iii. Harari stated that data control now empowers elites to do something even more radical: "hacking organisms" and "reengineering life." This process not only creates digital dictatorships but also opens pathways for global biological manipulation.

iv. Evolution has now shifted from natural selection to intelligent design, which is no longer governed by God but by technologies such as IBM Cloud and Microsoft Cloud. This revolution eradicates the natural laws that have been the foundation of life for four billion years.

v. With intelligent design, science enables life to transcend organic material, creating inorganic life. This not only represents a major shift in biology but also poses a threat to Sunnatullah, as the essence of life is no longer guided by natural laws.

vi. Harari warns that if data control is not regulated, a small elite will determine not only the future of human societies but also the very form of life itself. The Applicant claims this is the greatest threat to Deen al-Fitrah and individual freedom.

vii. The Applicant states that "techno-religions," such as modern communism and transhumanism, aim to replace God with technology, reducing humanity to mere objects controlled by algorithms and data. This contradicts the principles of Deen Natural Selection.

viii. In conclusion, the Applicant asserts that the replacement of natural evolution with intelligent design is a violation of human fitrah and divine laws. This system creates a world dominated by entities manipulating life, which must be stopped to preserve universal harmony.

(j) The Applicant argues that human laws must comply with the demands of Surah An-Nisa (4:65), where justice depends on truth, not the desires of the self or the majority. Violations of this lead to oppression, imbalance, and the loss of universal moral values.

6.2. Surah 103 and the Political Compass

The Applicant claims that Surah 103 serves as the primary framework for understanding the balance between individual freedom and collective responsibility within political and economic contexts. The principle of faith reflects the freedom to choose (libertarianism) on the vertical axis, while righteous deeds emphasize collective responsibility (collectivism) on the horizontal axis. The principle of advising truth underscores the importance of justice and ethics as the foundation of law, while advising patience strengthens social harmony through tolerance and equitable distribution. This combination of principles reflects the integration of belief, social action, and balance in rejecting greed and coercion, making Surah 103 a guide for a just and harmonious political and economic system.

Collectivism (Generosity)	Authoritarianism (Coercion)		Individualism (Greed)
	Global Socialism & Lenin Collective Authority (Communism)	National Socialism & Hitler Individual Authority (Fascism)	
	Naturalism Shared Freedom (Mutualist Economy)	Adam Smith Individual Freedom (Capitalism)	
	Libertarianism (Freedom)		

(a) The Applicant asserts that the principle of faith in Surah 103 refers to individual freedom to choose belief, aligning with Libertarianism on the vertical axis. This principle is enshrined in Quranic verses such as Surah 2:256, 10:99-100, and 18:29, which emphasize that there is no compulsion in religion.

(b) The Applicant states that righteous deeds in Surah 103 illustrate collective responsibility that supports Collectivism on the horizontal axis. These deeds involve positive actions that benefit society, consistent with economic justice in mutualism, as referenced in Surah 28:83 and 90:12-19.

(c) The Applicant emphasizes that advising truth in Surah 103 involves collective efforts to uphold moral principles and justice on the vertical axis. This principle connects positive law with natural law, making truth the foundation of the legal system.

(d) Pemohon menambah bahawa berpesan dengan kesabaran dalam Surah 103 menggalakkan harmoni sosial melalui pendekatan kolektif, menekankan toleransi dan keadilan dalam ekonomi mutualisme. Prinsip ini selaras dengan paksi horizontal yang menolak ketamakan seperti dalam Surah 7:156-158.

(e) The Applicant states that Surah 103 provides a framework for integrating the principles of faith, righteous deeds, truth, and patience, which are relevant in balancing the vertical and horizontal axes on the political compass. It harmonizes individual freedom with social responsibility.

(f) The Applicant asserts that faith in Surah 103 is a manifestation of libertarianism, rejecting coercion, and aligns with Surah 2:256, which clarifies that belief cannot be forced. The Applicant emphasizes that this freedom is a fundamental human right.

(g) The Applicant emphasizes that righteous deeds are a key element in Surah 103 that connects the principle of collectivism with social justice. This strengthens collective responsibility to eliminate greed in the economy, as mentioned in Surah 90:12-19.

(h) The Applicant outlines that advising truth is the foundation of a just legal system, linking natural law with positive law. This principle ensures that laws enacted align with human fitrah, as stated in Surah 28:83.

(i) The Applicant asserts that advising patience in Surah 103 emphasizes the importance of collectivism in preserving social harmony. This principle avoids conflicts arising from individual greed, consistent with the teachings of Surah 7:156-158.

(j) The Applicant emphasizes that Surah 103 is a holistic guide for building a just and harmonious society, rejecting extremism on both the vertical and horizontal axes. This principle reflects the balance between individual freedom and collective welfare.

(k) The Applicant states that the principles of faith and righteous deeds in Surah 103 offer solutions to political and economic conflicts arising from the imbalance between authoritarianism and individualism in modern political systems.

(l) The Applicant claims that Surah 103 provides a framework for a mutualist economic system, rejecting parasitic economic practices such as crony capitalism and communism. This aligns with the principles outlined in Surah 28:83 and 90:12-19.

(m) The Applicant emphasizes that advising truth in Surah 103 highlights the need for justice in the legal system, while advising patience strengthens social harmony. Together, these form the foundation of a fair and sustainable legal system.

(n) The Applicant asserts that Surah 103 serves as a universal model integrating the principles of faith, righteous deeds, truth, and

patience. This reflects the political and economic balance required for a just, harmonious, and sustainable society.

6.3. WEF/UN/WHO Promote Ideologies of Communism and Maximum Fascism

(a) The Applicant claims that the agendas implemented by entities such as the WEF, UN, and WHO reflect ideologies characterized by elements of communism and fascism.

(b) The Applicant states that elements within these policies, including the concept of stakeholder capitalism and global control technologies, aim to eliminate individual freedoms and reinforce totalitarian control.

(c) These principles, the Applicant argues, reject universal moral values, eradicate human identity, and threaten social justice and natural human fitrah. The Applicant emphasizes that such ideologies contradict the principles of Islam and natural law, which uphold justice, freedom, and collective responsibility.

(d) “The New World Order (NWO) is a ploy to overthrow sovereign nations and democracy to create a one - government, said former prime minister Tun Dr Mahathir Mohamad. He said the concept, which was conceived more than 100 years ago, was now being raised by the superpowers. Lacking a democratic electoral system, Dr. Mahathir said the one world government would be led by the powerfrul and monied elite. “There will be no borders. Globalization and a world without borders are expressions that reflect the concept of NWO,” he said yesterday at the New World Order: A Recipe for War or Peace conference, here.“The elite want to have a borderless world and that means there will be no states and no nations, but only a single world government ruling everyone;” New Strait Times, 10.03.2015

7. GROUNDS OF TOTALITARIANISM

Karl Marx's Communism and the Bolshevik Movement

7.1. Humans are now hackable animals

“Control of data might enable human elites to do something even more radical than just building digital dictatorships. By hacking organisms, elites may gain the power to re-engineer the future of life

itself. Once you can hack something, you can usually also engineer it. If indeed we succeed in hacking and engineering life, this will be not just the greatest revolution in the history of humanity; it will be the greatest revolution in biology since the very beginning of life four billion years ago. For four billion years, nothing fundamental changed in the basic rules of the game of life. All life—dinosaurs, amoebas, tomatoes, humans—was subject to the laws of natural selection and the laws of organic biochemistry. But this is now about to change. Science is replacing evolution by natural selection with evolution by intelligent design—not the intelligent design of some god above the clouds, but our intelligent design and the intelligent design of our clouds: the IBM cloud, the Microsoft cloud. These are the new driving forces of evolution. At the same time, science may enable life, after being confined for four billion years to the limited realm of organic compounds, to break out into the inorganic realm. So, after four billion years of organic life shaped by natural selection, we are entering the era of inorganic life shaped by intelligent design. This is why the ownership of data is so important. If we don't regulate it, a tiny elite may come to control not just the future of human societies but the shape of life-forms in the future." Will the Future Be Human? - Yuval Noah Harari, ceramah dan buku Sapiens

7.2. Definition of Totalitarianism: The Applicant defines totalitarianism as a system of governance that exercises complete control over the political, economic, and social aspects of its citizens. In the context of the Great Reset, the WEF employs an ideology of total control to create a centralized economic system, resembling a model of modern totalitarianism.

7.3. Ideology as the Basis of Control: The Applicant states that totalitarianism prioritizes the goals of the state. The Great Reset agenda, through the SDGs, uses the justification of sustainable development to enable complete control over citizens, similar to practices in totalitarian systems.

7.4. Dynamic Leadership and Its Influence: Totalitarian leaders often serve as symbols of unity for the people. The Applicant mentions that Klaus Schwab, through the WEF, uses the image of a global leader to influence global policies and promote the Great Reset.

7.5. Individual Control by the State: The Applicant argues that under totalitarianism, individual freedoms are eradicated. The Great

Reset introduces AI and IoT technologies to monitor individuals, ensuring citizens are fully dependent on digital systems.

7.6. Methods of Enforcement: The Applicant states that totalitarianism relies on fear through surveillance, indoctrination, and punishment. The Great Reset's social credit system is used to ensure citizens comply with global policies.

7.7. Modern Technology as a Tool of Control: Technologies such as AI and blockchain are used to disseminate propaganda and ensure total control. In the Great Reset, these technologies form the foundation of economic and social control through global digital platforms.

7.8. Control of Beliefs and Religion: The Applicant claims that totalitarian systems eliminate freedom of religion. The Great Reset agenda promotes transhumanism as a replacement for religious values, standardizing global ideologies.

7.9. Political Control Through a Single Party: The Applicant states that totalitarianism often employs a single-party system. The WEF, through the Great Reset, resembles this approach by acting as a dominant entity in determining global political policies.

7.10. Economic Control by the State: The Applicant alleges that totalitarianism ensures the economy is fully controlled by the state. Through stakeholder capitalism, the Great Reset centralizes economic control in the hands of the global elite.

7.11. Control of Social Life: The Applicant states that totalitarianism controls the social life of citizens. In the Great Reset, education, housing, and employment are aligned with global narratives, eliminating individual freedoms.

7.12. Control of Movement and Information: The Applicant argues that indoctrination and censorship are used in totalitarianism to control information. In the Great Reset, information control is supported through global media and technology platforms.

7.13. Integration of Politics and Economics: The Applicant alleges that totalitarianism unites political and economic power. In the Great Reset, the WEF plays a similar role by creating a centralized global economic system.

7.14. Suppression and Elimination of Dissent: The Applicant states that totalitarianism suppresses dissenting voices. In the Great Reset, the pandemic is used to silence critical voices by accusing them of spreading false information.

7.15. Use of Propaganda to Support Policies: The Applicant argues that propaganda is a primary tool of totalitarianism. In the Great Reset, slogans like "Build Back Better" are used to garner support for global policies.

7.16. Control of Resources and Digital Economy: The Applicant states that totalitarianism centralizes resource control in the hands of the state. The Great Reset introduces CBDCs and blockchain to monitor individual transactions, centralizing economic control.

7.17. Concentration of Power Among Elites: The Applicant alleges that totalitarianism concentrates power in the hands of elites. In the Great Reset, the WEF promotes agendas that empower a small global elite to control key sectors.

7.18. Emphasis on Global Balance: The Applicant argues that totalitarianism uses the pretext of social balance to justify control. The Great Reset supports the SDGs to create a global system favoring collective control.

7.19. Elimination of National Identity: The Applicant claims that totalitarianism eliminates national identity. In the Great Reset, global digital identity replaces national identity, standardizing individuals into the global system.

7.20. The Agenda of Transhumanism in Individual Control: The Applicant states that totalitarianism uses technology for complete control. In the Great Reset, transhumanism through IoB (Internet of Bodies) becomes a critical element in integrating humans into the global technological system.

7.21. Conclusion, Totalitarian Control as the Goal of Globalists The Applicant concludes that totalitarianism within the Great Reset is a tool to achieve absolute control over individuals and nations. By aligning all sectors with the SDGs, the WEF ensures that totalitarian control can be implemented under the guise of sustainable development.

8. JUSTIFICATION OF TOTALITARIANISM: THE POWER TO CREATE MONEY

New Bretton Woods System and Biological Currency

The Power to Create Money as the Primary Tool of Totalitarianism: Introduction and Narrative Elements: The Applicant states that since the dawn of human civilization, the struggle to control monetary power has been central to political and economic domination. This control enables elites to create oppressive systems, monopolize resources, and sustain social inequality. In the modern era, this struggle continues through anti-human movements like the Fourth Industrial Revolution (4IR), aimed at establishing a global totalitarian system. Through advanced technologies such as digital currency, biometric data, and the Internet of Bodies (IoB), this system reinforces control over individuals and society, eliminating personal freedoms and promoting monopolistic power by global entities like the WEF. The narrative of technological progress is used as a façade to implement agendas that challenge fundamental human values and national sovereignty.

8.1. Introduction to the Power to Create Money: The Applicant claims that the power to create money is the primary tool of domination within the global economic system. This power provides the elite with absolute advantage to control the economy, politics, and society through mechanisms such as the usury banking system, fiat money, and international financial institutions.

8.2. The Banking System as a Tool of Oppression: The Applicant states that the usury banking system enables the elite to create money without real value. This system reinforces economic imbalances, impoverishes ordinary citizens, and enriches the elite. The fractional reserve banking system is alleged to be the primary tool for maintaining this domination.

8.3. Rothschild's Power in Economic History: The Applicant refers to a statement by Mayer Amschel Rothschild: "Give me control of a nation's money supply, and I care not who makes its laws." This power symbolizes how control over money functions as a tool to sustain political and economic dominance.

8.4. Fiat Money and Controlled Inflation: The Applicant claims that the fiat money system allows central banks to print money without backing from tangible assets like gold, causing inflation that burdens ordinary people. The elite exploit this system to maintain economic disparities.

8.5. Dollar Hegemony Through Bretton Woods: The Applicant argues that the Bretton Woods system, established after World War II, cemented the dominance of the U.S. dollar as the global reserve currency. This system gave the United States unrestricted power to create money, forcing other countries to submit to their financial hegemony.

8.6. COVID-19 Pandemic and Global Debt: The Applicant states that the COVID-19 pandemic was used to create global debt through economic stimulus packages. This debt traps smaller nations within a financial control system allegedly dominated by institutions such as the IMF and World Bank.

8.7. Digitization of Money Through CBDCs: The Applicant claims that the introduction of central bank digital currencies (CBDCs) represents the next step in financial totalitarianism. CBDCs are used to strictly monitor and control individual economic transactions.

8.8. Stakeholder Capitalism and Global Control: The Applicant states that through stakeholder capitalism, the WEF promotes the integration of power between governments and corporations to control various global economic sectors, including the 17 SDGs. According to the Applicant, this creates monopolies in key industries.

8.9. Control of Natural Resources as an Economic Weapon: The Applicant claims that the control of resources such as oil and energy by major nations and multinational corporations is used to dominate the global economy. This forces smaller nations to submit to the economic policies of the elite.

8.10. Media Propaganda as a Tool of Control: The Applicant asserts that the elite use media to propagate narratives that support their economic systems. Media is utilized to promote concepts like the "Great Reset" to justify their absolute control over global systems.

8.11. Influence on Education and Philosophy: The Applicant argues that the elite manipulate education systems and philosophies to embed ideologies supporting parasitic economic systems. The younger generation is educated to accept structural injustices without question.

8.12. Economic Influence on Legislation: The Applicant alleges that the elite use economic power to shape laws in their favor. These laws ensure their dominance over financial and economic systems remains unchallenged.

8.13. Manipulation of Wars and Crises for Profit: The Applicant claims that financial crises and wars are often manipulated to strengthen the power of money creators. After each crisis, the elite allegedly use their influence to introduce policies that benefit them further.

8.14. Domination of Technology and the Digital Economy: The Applicant states that the elite use technologies such as blockchain and AI to reinforce their control over the global financial system, turning these technologies into tools of economic totalitarianism.

8.15. Transhumanism as an Extension of Economic Control: The Applicant claims that the concept of transhumanism introduced through the Great Reset is part of an agenda to reinforce global economic dominance. Biometric data and biological currency become tools to control individuals.

8.16. Agenda 2030 and Global Economic Centralization: The Applicant argues that Agenda 2030 is used to centralize the global economy under the control of international entities. The SDGs serve as a platform to ensure the elite dominate key industries such as energy and healthcare.

8.17. Coercion Through Debt and Global Loans: The Applicant alleges that smaller nations are forced to comply with global economic policies through insurmountable debt. This debt is used as a tool to enforce economic policy changes that benefit the elite.

8.18. Conclusion, Domination of Monetary Power as the Ultimate Goal The Applicant concludes that all tools of control, including media, technology, and legislation, are propaganda mechanisms aimed at achieving a single goal: the domination of monetary power. By controlling the global financial system, the elite ensure their position as absolute rulers of the world.

9. CHRONOLOGY OF THE PANDEMIC

The Movement of Global Communism

9.1. Cause of Dispute in Sungai Petani, Kedah

The Applicant is an individual claiming to have been threatened through intimidation and acts of bioterrorism in Sungai Petani, consistent with the global chronology of pandemic facts reported in “After Action Review of the COVID-19 Pandemic: The Lessons Learned and a Path Forward” by the U.S. Pandemic Committee, dated February 4, 2024.

In 2021, the Applicant filed the first police report related to coercion into a social contract and a second report regarding allegations of bioterrorism and betrayal of the Oath of Office by Malaysian national leaders.

Following the Applicant's actions, citizens and NGOs across Malaysia also took similar steps by filing police reports related to issues of bioterrorism and alleged offenses involving the government.

9.2. Background of Karl Marx's Communism and the Bolsheviks

The Applicant states that the final report of the U.S. COVID-19 Select Committee (2024) found that the WHO failed to perform its international duties independently, succumbing to pressure from the Chinese Communist Party (CCP). Through the "Pandemic Treaty," the WHO is alleged to have promoted ideological control reflecting communist principles, including the suppression of human rights and social control.

This development is linked to the historical influence of communism since 1666, beginning with the Sabbatean movement, Karl Marx's Communist Manifesto (1848), and the Bolshevik Revolution (1917), which introduced collectivization policies and proletariat governance. This influence continued into the modern era with events like China's Cultural Revolution (1966) and global initiatives such as the Belt and Road Initiative (2014).

9.3. Influence of the Bolsheviks and Communist Leaders on the WEF and Schwab

The Applicant alleges that Klaus Schwab was inspired by Lenin and the Khazarian Mafia (crypto or secret Jews), as evidenced by a Lenin statue in his office. Lenin emphasized the elimination of traditional institutions, replacing their roles with state control, which mirrors Schwab's ideas about Stakeholder Capitalism. The Applicant also claims that Schwab was influenced by other communist leaders like Mao Zedong, who emphasized collective control and societal transformation through ideology, aligning with the Great Reset agenda aimed at centralizing political and economic power globally.

9.4. Klaus Schwab, the World Economic Forum, and the Great Reset

The Applicant links the Great Reset agenda by Klaus Schwab (2018) and advancements in digital technology to strengthening social control, reflecting communist ideological principles. The Applicant claims that the COVID-19 pandemic was used as a tool to reinforce global social control, exhibiting authoritarian traits that conflict with the principles of freedom and human fitrah.

The Applicant states that since the 1970s, Klaus Schwab and the World Economic Forum (WEF) have introduced Stakeholder Capitalism, culminating in the implementation of the Great Reset in 2020 and the Fourth Industrial Revolution (4IR) in 2021. The Applicant argues that Schwab launched the Global Great Reset only 2–3 months after the COVID-19 pandemic was declared in March 2020, without sufficient pandemic data and without following democratic processes. The Applicant alleges that Schwab’s and the WEF’s policies were adopted wholesale by almost all nations, often forcibly and in contradiction to democratic principles.

The Applicant references documents and policies published by Klaus Schwab or the WEF, which, according to the Applicant, aim to centralize economic and political power under global entities, challenge national sovereignty, and eliminate individual freedoms through technological and economic control.

> (2016) The Fourth Industrial Revolution: Discusses the impact of modern technology on the economy, society, and humanity, focusing on automation and digitization.

(2018) Shaping the Future of the Fourth Industrial Revolution: Co-authored with Nicholas Davis, expands on ideas from the previous book about the Fourth Industrial Revolution.

(2020) COVID-19: The Great Reset: Co-authored with Thierry Malleret, published just two months after the pandemic declaration, discusses how the COVID-19 pandemic creates opportunities for a global "reset" in economic and social systems.

(2021) The Great Narrative: Emphasizes the need for a new narrative to support global economic transformation based on WEF themes.

(2021) Stakeholder Capitalism: Co-authored with Peter Vanham, highlights the importance of an economy centered on stakeholders rather than shareholders.

(a) The Influence of Klaus Schwab Through Cabinets, Young Global Leaders, and Global Shapers: The Applicant states that Klaus Schwab, founder of WEF, acknowledged his influence in “penetrating cabinets” of governments through programs such as Young Global Leaders and Global Shapers. In a 2017 interview, Schwab stated that more than half of Canada’s cabinet members are alumni of Young Global Leaders. These programs, along with Global Shapers, are designed to shape a new generation of leaders who influence global policies, challenging national sovereignty through centralized elite power.

(b) Influential Members in WEF: The Applicant states that WEF gathers more than 2,700 influential global leaders, including monarchs, presidents, ministers, and business elites from 130 countries. Participants include CEOs of 1,000 WEF partner companies, G7 and G20 government leaders, and heads of international organizations. More than 370 government figures and over 1,500 business leaders attend, reflecting WEF's influence in shaping global policies.

(c) The Applicant states that Klaus Schwab has openly admired China’s economic model, a communist regime, for its success in controlling the economy and society. Schwab frequently refers to China as an ideal model for other countries in various speeches, reflecting authoritarian influences on his global approach.

(d) The Applicant states that in his book, Klaus Schwab proposed the concept of The Great Reset, which resembles communist ideology with the goal of restructuring the global economic system. The Applicant argues that this concept aims to centralize control under global governments and elites, threatening national sovereignty.

(e) Stakeholder Capitalism System: The Applicant states that the Stakeholder Capitalism system supported by Klaus Schwab resembles economic control in communism. This system emphasizes that companies are not only accountable to shareholders but also to governments and society as a whole, centralizing economic power.

(f) Use of Technology for Control: The Applicant states that Klaus Schwab proposes technologies such as artificial intelligence (AI) and big data be used by governments to control citizens. The Applicant argues that this approach resembles the use of technology in communist regimes for mass surveillance, challenging individual freedom and rights.

(g) Socialism and Welfare State: The Applicant states that Klaus Schwab proposes a system where the state is fully responsible for the welfare of its citizens. The Applicant argues that this approach imitates the principles of communism, where the government controls all social sectors, eliminating individual freedoms and free markets.

(h) Transfer of Power to Global Elites: The Applicant states that Klaus Schwab, through the World Economic Forum (WEF), seeks to transfer more power to global elites. The Applicant argues that this effort aims to unify global politics and economics in a manner resembling communist principles, centralizing control in the hands of a few.

(i) Rejection of Free Capitalism: The Applicant states that Klaus Schwab criticizes uncontrolled free markets and instead supports a system controlled by governments or global entities. The Applicant argues that this approach resembles state-controlled economic systems in communism, centralizing economic control in the hands of authorities.

(j) Global Agenda for Economic Restructuring: The Applicant states that Klaus Schwab actively promotes global economic restructuring with an emphasis on the role of governments and international bodies. The Applicant argues that this approach aligns with communist principles, which emphasize global economic restructuring through centralized control.

(k) Unification of Politics and Economics: The Applicant states that Klaus Schwab often proposes the unification of political and economic power in the hands of governments and international bodies. The Applicant argues that this approach resembles a totalitarian system in communism, where centralized control is used to regulate society and the economy comprehensively.

(l) Influence on Governments: The Applicant states that Klaus Schwab seeks to influence national leaders and policymakers worldwide to adopt the globalist agenda he promotes. The Applicant argues that this approach resembles the strategy of communist regimes in controlling governments to ensure the implementation of centralized agendas.

(m) Emphasis on Shared Resources: The Applicant states that Klaus Schwab supports the idea of redistributing global resources as part of his agenda. The Applicant argues that this approach resembles the principles of communism, which emphasize collective control over economic resources to eliminate social and economic disparities.

(n) Global Education as a Tool of Control: The Applicant states that Klaus Schwab believes global education can be used to shape the mindset and ideology of the younger generation. The Applicant argues that this approach resembles the strategy of communist regimes, which use education systems to disseminate ideology and ensure control over society.

(o) Socialist Model for Wealth Distribution: The Applicant states that Klaus Schwab advocates for a more balanced distribution of wealth as part of his agenda. The Applicant argues that this approach resembles the principles of communism, which oppose private ownership and prioritize collectivism in wealth distribution to reduce social inequality.

(p) State Power Over Human Resources: The Applicant states that Klaus Schwab believes that the state should control the workforce and harness human potential through government-controlled mechanisms. The Applicant argues that this approach resembles the communist system, where workers are collectively controlled by the state to fulfill centralized economic agendas.

(q) Anti-Individual Views: The Applicant states that Klaus Schwab prioritizes collectivism over individual rights, consistent with the principles of communist ideology that place societal interests above individual interests. The Applicant argues that this view threatens personal freedom and suppresses human rights for the sake of collective goals.

(r) Emphasis on Global Social Welfare: The Applicant states that Klaus Schwab considers social welfare systems as key to a balanced global economy. The Applicant argues that this approach resembles the socialism practiced by communist states, which emphasize collective management to ensure comprehensive social welfare.

(s) Dissemination of Ideology Through International Organizations: The Applicant states that Klaus Schwab uses the World Economic Forum (WEF) as a platform to influence global policies. The Applicant argues that this approach resembles the strategy of communist parties, which use international organizations to spread their ideology and strengthen political and economic control globally.

(t) Allegiance to Globalism: The Applicant states that Klaus Schwab supports the idea that nations should surrender their sovereign power to global organizations. The Applicant argues that this approach resembles the principles of communism, which centralize power within centralized entities to control politics and the economy, threatening national sovereignty.

(u) Criticism of Private Ownership: The Applicant states that Klaus Schwab criticizes the concept of private ownership and supports a system that prioritizes collectivism in resource ownership. The Applicant argues that this approach aligns with communist principles, which reject private ownership and emphasize collective resource management for the benefit of society.

(v) Increased Government Influence in the Economy: The Applicant states that Klaus Schwab proposes that governments take a larger role in the global economy, replacing the free-market model. The Applicant argues that this approach resembles the principles of communism, where the state holds primary control over the economy to regulate resources and wealth distribution.

(w) Prioritization of Collective Governance Systems: The Applicant states that Klaus Schwab introduces a system of collective governance in the economy, resembling communist principles. This system aims to eliminate social and economic classes by centralizing control to collective entities, threatening individual freedoms and private property rights.

(x) Emphasis on Forced Economic Reform: The Applicant states that Klaus Schwab proposes that global economic reforms be carried out through strict supervision and coercive measures. The Applicant argues that this approach resembles communist regimes, which use authoritarian control to implement economic changes, suppressing market and individual freedoms.

(y) Unification of Global Resources: Schwab supports the use of global resources as a collectively controlled entity, resembling the communist approach to managing natural resources.

(z) The Applicant states that Klaus Schwab supports the use of global resources as a collectively controlled entity. The Applicant argues that this approach resembles communist principles, which centrally manage natural resources to ensure equitable wealth distribution under state control.

(aa) Prioritization of Multinational Corporations: The Applicant states that Klaus Schwab prioritizes multinational corporations to support the globalist agenda. The Applicant argues that this approach resembles the strategy of communist regimes, which involve the private sector in implementing state agendas through close control and cooperation, centralizing power in large entities.

(ab) Respect for Autocratic Governance: The Applicant states that Klaus Schwab praises China's autocratic government as an example of success in controlling the economy and society. The Applicant argues that Schwab's admiration for this governance

model reflects a tendency toward centralized control, resembling the principles of authoritarianism in communism.

(ac) Influence in Shaping Economic Policy: The Applicant states that Klaus Schwab uses the World Economic Forum (WEF) as a platform to shape global economic policies. The Applicant argues that this approach resembles the strategies of communist states, which manipulate economic policies for national interests by centralizing power and control in specific entities.

(ad) Control Over the Global Financial System: The Applicant states that Klaus Schwab believes the global financial system should be controlled by global entities with political and economic power. The Applicant argues that this approach resembles state control in communism, where financial power is centralized to regulate the economy collectively and centrally.

(ae) Creation of a Centralized Economy: The Applicant states that Klaus Schwab aims to create a more centralized economy, controlled by international bodies and governments. The Applicant argues that this approach resembles the principles of communism, which emphasize centralizing economic control to regulate resources and distribution collectively.

(af) Influence in Shaping Social Policies: Schwab seeks to influence global social policies through the WEF, similar to how communist states manage social life.

(ag) Emphasis on Openness in the Economy: The Applicant states that Klaus Schwab uses the World Economic Forum (WEF) to influence global social policies. The Applicant argues that this approach resembles how communist states manage social life, by centralizing control over societal values and structures to support a centralized agenda.

(ah) Unification of the Global Economic System: The Applicant states that Klaus Schwab is working toward unifying the global economic system under the supervision of global entities. The Applicant argues that this approach resembles communist principles, which aim to create a unified global economy under centralized control.

(ai) Strict State Welfare System: The Applicant states that Klaus Schwab supports a stricter state welfare system, resembling the practices of communist states that provide social services collectively. The Applicant argues that this approach emphasizes centralized control by the government to guarantee public welfare, eliminating individual freedoms.

(aj) Controlled Global Economic Planning: The Applicant states that Klaus Schwab believes the global economy should be carefully planned by governments and international organizations. The Applicant argues that this approach resembles economic planning in communism, which emphasizes centralized control to regulate and direct economic resources collectively.

(ak) Preservation of Global Stability Through Control: The Applicant states that Klaus Schwab believes that world stability can only be achieved through strict control by international bodies. The Applicant argues that this approach resembles the principles of communism, which emphasize centralized control to ensure social and economic stability on a global scale.

(al) Dissemination of Global Ideology Through Education: The Applicant states that Klaus Schwab believes education should be used to disseminate globalist ideology and state control. The Applicant argues that this approach resembles the strategy of communist states, which use education systems to propagate official ideology and ensure control over the thinking of younger generations.

(am) Crisis as an Opportunity for Global Reform: The Applicant states that Klaus Schwab views crises as strategic opportunities to implement more centralized and controlled reforms. The Applicant argues that this approach resembles the tactics of communist regimes, which exploit crises to introduce radical changes in political and economic structures, with the aim of strengthening centralized control over society and economic resources.

(an) Encouraging the Unification of Social Systems: The Applicant states that Klaus Schwab suggests uniting the global community under the control of global entities. The Applicant argues that this approach resembles communist principles, which propose a

classless society under centralized control to ensure social and economic uniformity worldwide.

(ao) Involvement of Elites in Global Agendas: The Applicant states that Klaus Schwab uses the World Economic Forum (WEF) to involve global elites in drafting world policies. The Applicant argues that this approach resembles communist strategies, where elites are empowered to plan and direct national policies, centralizing control in the hands of a few influential parties.

(ap) Promoting Control Over Natural Resources: The Applicant states that Klaus Schwab promotes the idea of controlling the world's natural resources through global entities. The Applicant argues that this approach resembles communist principles, where natural resources are collectively managed by the state to ensure centralized control over their management and distribution.

(aq) Increasing the Role of the State in Social Life: The Applicant states that Klaus Schwab encourages states to take a greater role in social and cultural life. The Applicant argues that this approach resembles communist principles, which emphasize state control over social and cultural aspects to ensure ideological uniformity and control over society.

(ar) Favoring Centralized Economic Planning: The Applicant states that Klaus Schwab introduces the idea of centralized economic planning, avoiding competitive free markets. The Applicant argues that this approach resembles communist principles, which reject free-market competition and emphasize centralized control to regulate the economy.

(as) Empowerment of States in the Field of Technology: The Applicant states that Klaus Schwab suggests that states take control of technology to ensure its use for the common good. The Applicant argues that this approach resembles communist systems, which emphasize state control over technology to regulate society and support centralized agendas.

(at) Social Changes Supervised by the State: Schwab suggests that social changes be managed by the state or international bodies, similar to how communism controls social transformations.

(au) Promoting a Green Economy: The Applicant states that Klaus Schwab advocates for social changes managed by the state or international bodies. The Applicant argues that this approach resembles the principles of communism, where social changes are tightly controlled by centralized entities to align with ideological and political agendas.

(av) Controlled Globalization: The Applicant states that Klaus Schwab supports globalization controlled by global organizations and governments. The Applicant argues that this approach resembles communist principles, which aim to integrate the world under a single centralized authority to facilitate comprehensive political, economic, and social control.

(aw) Unification of Global Political and Economic Power: The Applicant states that Klaus Schwab suggests uniting political and economic power under the control of a single international body. The Applicant argues that this approach resembles communist principles, which control all aspects of life, including politics, economics, and society, under a centralized power structure.

(ax) Centralized Government System: The Applicant states that Klaus Schwab introduces the idea of a global government controlling all aspects of social and economic life. The Applicant argues that this approach resembles communist principles, which emphasize centralized governance to regulate and control the lives of citizens comprehensively.

(ay) Allegiance to Global Elites: The Applicant states that Klaus Schwab fosters collaboration between the world's economic and political elites to plan the global future. The Applicant argues that this approach resembles communist strategies, where elites are granted full authority to organize and control nations, excluding democratic participation by the people.

9.5. The Applicant refers to "After Action Review of the COVID-19 Pandemic: The Lessons Learned and a Path Forward" dated 04.12.2024 for complete and solid facts and provides the general pandemic chronology as outlined below.

9.6. Beginning of the Pandemic (2019): In November 2019, cases of mysterious pneumonia were reported in Wuhan, China. The SARS-CoV-2 virus was identified as the cause. In December 2019, the

World Health Organization (WHO) began issuing early warnings about this outbreak, which subsequently garnered global attention. In Malaysia, early monitoring of travelers from China was carried out without strict restrictions. There were no reports of significant domestic deaths at this stage.

9.7. Pandemic Declaration and Global Shutdown (2020): In January 2020, WHO declared a global public health emergency, and in March 2020, the COVID-19 pandemic was officially declared. Malaysia implemented the Movement Control Order (MCO) beginning March 18, 2020. Death statistics in Malaysia remained low in 2020, with 471 cases reported by the end of the year. Economic shutdowns caused substantial losses to business sectors, increased unemployment rates, and deepened social crises. Globally, WHO and WEF began proposing global approaches to tackle the pandemic, including a universal vaccination framework.

9.8. Implementation of Vaccination (2021): A massive global vaccination program was launched in early 2021. Malaysia initiated the National COVID-19 Immunization Program in February 2021, prioritizing frontline workers and high-risk groups. Death statistics remained stable during the first half of the year but saw a drastic surge in mid-2021 following widespread vaccine uptake:

(a) April 2021: 1,386 deaths.

(b) August 2021: Deaths surged to 10,019, with the majority involving individuals who were fully vaccinated. This data raises questions about the effectiveness of vaccination and the possibility of serious side effects.

9.9. Transition to Endemic Phase (2022): In March 2022, Malaysia transitioned to the endemic phase with eased travel restrictions and adjustments to the new norms. Although daily case numbers decreased, the death rate among vaccinated individuals remained high. Globally, WHO introduced the Immunization Agenda 2030 with the principle of "no one left behind," emphasizing global vaccination without exceptions. In Malaysia, the full implementation of the National 4IR Policy began, aiming to digitalize the economy.

9.10. Strengthening Global Agenda and Technology (2023): Malaysia implemented digital transformation policies under the National 4IR Policy, including the use of technologies such as artificial

intelligence (AI) and blockchain. Additional vaccinations continued to address new variants, supported by the WHO framework. Statistics showed high death rates among vaccinated individuals, with reports of post-vaccine complications requiring medical attention. Globally, the Great Reset and stakeholder capitalism remained the framework for global economic policies.

9.11. Post-Pandemic and Dominance of Global Agenda (2024): By 2024, Malaysia focused on long-term economic recovery through the 12th Malaysia Plan. Policies influenced by WHO, WEF, and UN continued to be implemented, emphasizing public health surveillance and economic sustainability. COVID-19 death rates began to stabilize, but reports of long-term vaccine side effects continued to spark debate. WHO strengthened global surveillance through digital technologies, while WEF promoted the Great Reset as the primary post-pandemic economic approach.

9.12. Objections from Experts and the Great Barrington Declaration:

The Great Barrington Declaration (GBD), supported by over 940,000+ signatures to date, including health experts, condemns pandemic policies that have caused economic damage, mental health crises, and disruptions in education. The global pandemic approach violates human rights and supports the Great Reset agenda, which incites fear (a) and unauthorized systemic changes (d) under Article 149 of the Federal Constitution of Malaysia.

(a) Dr. Robert Malone: One of the creators of mRNA vaccines, Dr. Malone has become a prominent critic of the safety of COVID-19 vaccines and opposes censorship of information regarding vaccine side effects. He warns about the potential risks of vaccination concerning safety and claims that information about long-term risks has not been transparently provided.

(b) Dr. Peter McCullough: A leading cardiologist and prolific author, Dr. McCullough has voiced concerns about the lack of attention to early treatment and advocates for early intervention as a more effective preventive measure than mass vaccination. He also criticizes the lack of transparency regarding vaccine data and its side effects.

(c) Dr. Michael Yeadon: A former Pfizer scientist, Dr. Yeadon argues that natural immunity is sufficient to protect the public from

COVID-19 and asserts that mass vaccination is unnecessary, particularly for healthy and young individuals. He also raises concerns about the potential negative effects of vaccination on the natural immune system.

(d) Dr. Jay Bhattacharya: A Stanford University professor and co-author of the Great Barrington Declaration, Dr. Bhattacharya is a strong advocate of the focused protection approach. He argues that high-risk groups should be protected while allowing those at lower risk to continue their normal lives without restrictions.

(e) Dr. Sucharit Bhakdi: A former chairman of Medical Microbiology at Mainz University, Dr. Bhakdi has criticized the official narrative regarding vaccination and post-infection immunity. He questions the effectiveness of COVID-19 vaccines and opposes the overall approach adopted by global governments to address the pandemic.

(f) Dr. John Ioannidis: A Stanford University professor and epidemiologist, he published studies showing that COVID-19 mortality rates were lower than initially reported, emphasizing the need for a more balanced approach to managing the pandemic instead of overly drastic measures.

(g) Dr. Beda M. Stadler: Professor Emeritus of Immunology at the University of Bern, he stated that natural immunity is more effective than vaccination in addressing the pandemic, criticizing approaches that neglect T-cell and B-cell immunity in the general population.

(h) Dr. Sunetra Gupta: An epidemiologist at Oxford University, Dr. Gupta is one of the authors of the Great Barrington Declaration, opposing widespread lockdowns due to their impact on mental health, the economy, and children's education.

(i) Dr. Martin Kulldorff: A professor of medicine at Harvard University, he is also a co-author of the Great Barrington Declaration and argues that lockdown strategies are unsuitable for managing the pandemic on a global scale. Instead, he advocates for a more focused approach for high-risk individuals.

(j) Dr. Clare Craig: A diagnostic pathologist in the UK, Dr. Craig opposes the way COVID-19 deaths were recorded and questions

the accuracy of official data used to justify stringent measures imposed during the pandemic.

(k) Dr. Vladimir Zelenko: A medical practitioner who introduced an early COVID-19 treatment protocol using a combination of hydroxychloroquine, zinc, and azithromycin, despite this method lacking support from the mainstream medical community.

(l) Dr. Joseph Mercola: An alternative medicine practitioner, Dr. Mercola criticizes COVID-19 vaccines and public health policies related to the pandemic. He emphasizes a more natural treatment approach, rejecting vaccination as the primary solution.

(m) Dr. Wolfgang Wodarg: An epidemiologist from Germany, Dr. Wodarg is known for criticizing global health organizations, alleging that they exaggerated the risks of COVID-19 for commercial and political purposes.

(n) Dr. Geert Vanden Bossche: A vaccinologist who warns about the negative effects of mass vaccination, claiming it could reduce the effectiveness of natural immunity due to virus evolution pressure.

(o) Dr. Tess Lawrie: Director of the Evidence-Based Medicine Consultancy, Dr. Lawrie supports the use of ivermectin as a treatment for COVID-19, although its effectiveness remains a topic of debate within the medical community.

(p) Dr. Pierre Kory: President of the Front Line COVID-19 Critical Care Alliance (FLCCC), he is a leading advocate for the use of ivermectin as a treatment for COVID-19.

(q) Dr. Byram Bridle: A vaccine immunology expert from Canada, he has raised concerns about the risks of COVID-19 vaccines, particularly for young people, and claims that safety data has not been transparently shared with the public.

(r) Prof. Dolores Cahill: A former professor of Immunology at University College Dublin, she is a strong critic of lockdown measures and mass vaccination, opposing the official approaches taken by authorities.

(s) Dr. Zoe Harcombe: A health researcher who opposes conflicts of interest within scientific advisory groups recommending strict lockdown measures during the pandemic.

(t) Dr. Carl Heneghan: Director of the Centre for Evidence-Based Medicine at the University of Oxford, Dr. Heneghan emphasizes the need to reevaluate lockdown policies based on stronger evidence.

(u) Dr. Andrew Kaufman: A psychiatrist and researcher who argues that COVID-19 does not meet the criteria for a pathogen causing a pandemic.

(v) Dr. Luc Montagnier: A Nobel Prize-winning virologist, he suggested that SARS-CoV-2 might have been genetically modified and criticized widespread vaccination programs.

(w) Dr. David Martin: He investigates patents related to COVID-19 and claims that the pandemic may be linked to certain commercial interests.

(x) Dr. Knut Wittkowski: An epidemiologist who opposes lockdowns, asserting that natural immunity could overcome the virus more quickly without requiring restrictive measures.

(y) Dr. Simone Gold: Founder of the group "America's Frontline Doctors," she strongly criticizes vaccination efforts and standard COVID-19 treatment protocols, advocating for alternative treatments such as hydroxychloroquine.

10. CHAPTER ON THE VIOLENCE OF COMMUNISM

Key Facts About COVID-19 as a Laboratory Virus

10.1. COVID-19 Report, US House of Representatives

The report "After Action Review of the COVID-19 Pandemic: The Lessons Learned and a Path Forward" reveals that global policies set by the UN and WHO caused widespread negative effects, including in Malaysia. The failures in pandemic management, corruption, and unjustified economic shutdowns, as described in this report, have led to organized violence that disrupted public order. This challenges national sovereignty and demonstrates violations of Article 149 of the Constitution. The report provides guidance for

improvements and avoidance of harmful and corrupt global policies in the future.

(a) FINAL REPORT: COVID Select Concludes 2-Year Investigation, Issues 500 Page Final Report on Lessons Learned and the Path Forward The single most thorough review of the pandemic conducted to date

The single most thorough review of the pandemic conducted to date

(b) WASHINGTON – Today, the Select Subcommittee on the Coronavirus Pandemic concluded its two-year investigation into the COVID-19 pandemic and released a final report titled “After Action Review of the COVID-19 Pandemic: The Lessons Learned and a Path Forward.” The final report will serve as a road map for Congress, the Executive Branch, and the private sector to prepare for and respond to future pandemics. Since February 2023, the Select Subcommittee has sent more than 100 investigative letters, conducted more than 30 transcribed interviews and depositions, held 25 hearings and meetings, and reviewed more than one million pages of documents. Members and staff have exposed high-level corruption in America’s public health system, confirmed the most likely origin of the pandemic, held COVID-19 bad actors publicly accountable, fostered bipartisan consensus on consequential pandemic-era issues, and more. This 520-page final report details all findings of the Select Subcommittee’s investigation.

(c) “This work will help the United States, and the world, predict the next pandemic, prepare for the next pandemic, protect ourselves from the next pandemic, and hopefully prevent the next pandemic. Members of the 119th Congress should continue and build off this work, there is more information to find and honest actions to be taken,” wrote Chairman Wenstrup in a letter to Congress. “The COVID-19 pandemic highlighted a distrust in leadership. Trust is earned. Accountability, transparency, honesty, and integrity will regain this trust. A future pandemic requires a whole of America response managed by those without personal benefit or bias. We can always do better, and for the sake of future generations of Americans, we must. It can be done.”

(d) On Wednesday, December 4, 2024, at 10:30am, the Select Subcommittee will hold a markup of the final report and officially submit the report to the Congressional record. Ahead of the markup, the Select Subcommittee will also release additional supporting materials and recommendations.

(e) The full, 520-page final report can be found here. A summary of the information can be found below:

The Origins of the Coronavirus Pandemic, Including but Not Limited to the Federal Government's Funding of Gain-of-Function Research

(f) COVID-19 ORIGIN: COVID-19 most likely emerged from a laboratory in Wuhan, China. The FIVE strongest arguments in favor of the "lab leak" theory include:

i. The virus possesses a biological characteristic that is not found in nature.

ii. Data shows that all COVID-19 cases stem from a single introduction into humans. This runs contrary to previous pandemics where there were multiple spillover events.

iii. Wuhan is home to China's foremost SARS research lab, which has a history of conducting gain-of-function research at inadequate biosafety levels.

iv. Wuhan Institute of Virology (WIV) researchers were sick with a COVID-like virus in the fall of 2019, months before COVID-19 was discovered at the wet market.

v. By nearly all measures of science, if there was evidence of a natural origin it would have already surfaced.

(g) PROXIMAL ORIGIN PUBLICATION: "The Proximal Origin of SARS-CoV-2" publication — which was used repeatedly by public health officials and the media to discredit the lab leak theory — was prompted by Dr. Fauci to push the preferred narrative that COVID-19 originated in nature.

(h) GAIN-OF-FUNCTION RESEARCH: A lab-related incident involving gain-of-function research is most likely the origin of COVID-19. Current government mechanisms for overseeing this dangerous

gain-of-function research are incomplete, severely convoluted, and lack global applicability.

(i) ECOHEALTH ALLIANCE INC. (ECOHEALTH): EcoHealth — under the leadership of Dr. Peter Daszak — used U.S. taxpayer dollars to facilitate dangerous gain-of-function research in Wuhan, China. After the Select Subcommittee released evidence of EcoHealth violating the terms of its National Institutes of Health (NIH) grant, the U.S. Department of Health and Human Services (HHS) commenced official debarment proceedings and suspended all funding to EcoHealth.

New evidence also shows that the Department of Justice (DOJ) has opened an investigation into EcoHealth's pandemic-era activities.

(j) NIH FAILURES: NIH's procedures for funding and overseeing potentially dangerous research are deficient, unreliable, and pose a serious threat to both public health and national security. Further, NIH fostered an environment that promoted evading federal record keeping laws — as seen through the actions of Dr. David Morens and "FOIA Lady" Marge Moore.

The Efficacy, Effectiveness, and Transparency of the Use of Taxpayer Funds and Relief Programs to Address the Coronavirus Pandemic, Including Any Reports of Waste, Fraud, or Abuse

(k) COVID-19 RELIEF FUNDING: Federal and state governments had significant lapses in coordination, were unprepared to oversee the allocation of COVID-19 relief funds, and failed to sufficiently identify waste, fraud, and abuse of taxpayer dollars during the pandemic.

(l) PAYCHECK PROTECTION PROGRAM: The Paycheck Protection Program — which offered essential relief to Americans in the form of loans that could be forgiven if the funds were used to offset pandemic-era hardships — was rife with fraudulent claims resulting in at least $64 billion of taxpayers' dollars lost to fraudsters and criminals.

(m) FRADULENT UNEMPLOYMENT CLAIMS: Fraudsters cost the American taxpayer more than $191 billion dollars by taking advantage of the federal government's unemployment system and exploiting individuals' personally identifiable information.

(n) SMALL BUSINESS ADMINISTRATION (SBA) FAILURES: $200 million of taxpayers' dollars were lost as a result of the SBA's inability to conduct proper oversight, implement internal controls, and ensure fraud protection measures were enacted.

(o) TRANSNATIONAL FRAUD: At least half of the taxpayer dollars lost in COVID-19 relief programs were stolen by international fraudsters.

(p) COVID-19 RELIEF FUNDING OVERSIGHT: Expanding relief programs that lacked proper oversight functions exposed severe vulnerabilities in the system and paved the way for fraudsters, international criminals, and foreign adversaries to take advantage of taxpayers.

The Implementation or Effectiveness of Any Federal Law or Regulation Applied, Enacted, or Under Consideration to Address the Coronavirus Pandemic and Prepare for Future Pandemics

(q) WORLD HEALTH ORGANIZATION (WHO): The WHO's response to the COVID-19 pandemic was an abject failure because it caved to pressure from the Chinese Communist Party and placed China's political interests ahead of its international duties. Further, the WHO's newest effort to solve the problems exacerbated by the COVID-19 pandemic — via a "Pandemic Treaty" — may harm the United States.

(r) SOCIAL DISTANCING: The "6 feet apart" social distancing recommendation — which shut down schools and small business across the country — was arbitrary and not based on science. During closed door testimony, Dr. Fauci testified that the guidance, "sort of just appeared."

(s) MASK MANDATES: There was no conclusive evidence that masks effectively protected Americans from COVID-19. Public health officials flipped-flopped on the efficacy of masks without providing Americans scientific data — causing a massive uptick in public distrust.

(t) LOCKDOWNS: Prolonged lockdowns caused immeasurable harm to not only the American economy, but also to the mental and physical health of Americans, with a particularly negative effect

on younger citizens. Rather than prioritizing the protection of the most vulnerable populations, federal and state government policies forced millions of Americans to forgo crucial elements of a healthy and financially sound life.

(u) NEW YORK PANDEMIC FAILURES: Former New York Governor Andrew Cuomo's March 25 Order — which forced nursing homes to accept COVID-19 positive patients — was medical malpractice. Evidence shows that Mr. Cuomo and his Administration worked to cover up the tragic aftermath of their policy decisions in an apparent effort to shield themselves from accountability.

Evidence suggests Mr. Cuomo knowingly and willfully made false statements to the Select Subcommittee on numerous occasions about material aspects of New York's COVID-19 nursing home disaster and the ensuing cover-up. The Select Subcommittee referred Mr. Cuomo to the DOJ for criminal prosecution.

(v) TRAVEL RESTRICTIONS: President Trump's rapidly implemented travel restrictions saved lives. During Dr. Fauci's transcribed interview, he unequivocally agreed with every travel restriction issued by the Trump Administration. This testimony runs counter to the public narrative that the Trump Administration's travel restrictions were xenophobic.

(w) COVID-19 MISINFORMATION: Public health officials often spread misinformation through conflicting messaging, kneejerk reactions, and a lack of transparency. In the most egregious examples of pervasive misinformation campaigns, off-label drug use and the lab leak theory were unjustly demonized by the federal government.

The Biden Administration even employed undemocratic and likely unconstitutional methods — including pressuring social media companies to censor certain COVID-19 content — to fight what it deemed misinformation.

The Development of Vaccines and Treatments, and the Development and Implementation of Vaccination Policies for Federal Employees and Members of the Armed Forces.

(x) OPERATION WARP SPEED: President-elect Trump's Operation Warp Speed — which encouraged the rapid development and authorization of the COVID-19 vaccine — was highly successful and helped save millions of lives.

(y) COVID-19 VACCINE: Contrary to what was promised, the COVID-19 vaccine did not stop the spread or transmission of the virus.

(z) RUSHED COVID-19 VACCINE APPROVAL: The FDA rushed approval of the COVID-19 vaccine in order to meet the Biden Administration's arbitrary mandate timeline. Two leading FDA scientists warned their colleagues about the dangers of rushing the vaccine approval process and the likelihood of adverse events. They were ignored, and days later, the Biden Administration mandated the vaccine.

(aa) VACCINE MANDATES: Vaccine mandates were not supported by science and caused more harm than good. The Biden Administration coerced healthy Americans into compliance with COVID-19 vaccine mandates that trampled individual freedoms, harmed military readiness, and disregarded medical freedom to force a novel vaccine on millions of Americans without sufficient evidence to support their policy decisions.

(ab) NATURAL IMMUNITY: Public health officials engaged in a coordinated effort to ignore natural immunity — which is acquired through previous COVID-19 infection — when developing vaccine guidance and mandates.

(ac) VACCINE INJURY REPORTING SYSTEM: Vaccine injury reporting systems created confusion, failed to properly inform the American public about vaccine injuries, and deteriorated public trust in vaccine safety during the COVID-19 pandemic.

(ad) VACCINE INJURY COMPENSATION: The government is failing to efficiently, fairly, and transparently adjudicate claims for the COVID-19 vaccine injured.

The Economic Impact of the Coronavirus Pandemic and Associated Government Response on Individuals, Communities, Small Businesses, Health Care Providers, States, and Local Government Entities

(ae) BUSINESS IMPACTS: Federal and state governments imposed mandatory lockdowns that were the primary cause of temporary and permanent business closures. More than 160,000 businesses closed due to the pandemic — with 60% of those closures classified as permanent. For the businesses that stayed or re-opened, the lack of supply chain diversity exacerbated pandemic-era challenges and deepened existing disparities.

(af) HEALTHCARE IMPACTS: America's healthcare system was severely damaged by the COVID-19 pandemic. Patients experienced a decreased quality-of-care, longer wait times, shorter medical appointments, and missed diagnoses.

(ag) WORKER IMPACTS: Unemployment rates surged to levels not seen since the Great Depression. Overly broad mitigation measures — including the now debunked "6 feet apart" guidance — disproportionately impacted sectors with low wage earners.

(ah) FEDERAL RESERVE: The Federal Reserve's aggressive, early, and unprecedented response to the COVID-19 pandemic prevented a severe economic downturn. This continued approach also contributed to staggering inflation.

The Societal Impact of Decisions to Close Schools, How the Decisions Were Made and Whether There is Evidence of Widespread Learning Loss or Other Negative Effects as a Result of These Decisions

(ai) COVID-19 SCHOOL CLOSURES: The "science" never justified prolonged school closures. Children were unlikely to contribute to the spread of COVID-19 or suffer severe illness or mortality. Instead, as a result of school closures, children experienced historic learning loss, higher rates of psychological distress, and decreased physical well-being.

(aj) CENTERS FOR DISEASE CONTROL AND PREVENTION (CDC) INFLUENCE: The Biden Administration's CDC broke precedent and provided a political teachers organization with access to its scientific school reopening guidance. Former CDC Director Rochelle Walensky asked the American Federation of Teachers (AFT) to provide specific language for the guidance and even went so far as to accept numerous edits made by AFT.

(ak) AFT INFLUENCE: Schools remained closed longer than necessary because of AFT's political interference in the CDC's school reopening guidance. AFT is a political union, not a scientific organization, that advocated for mitigation efforts that prolonged school closures — including an automatic closure "trigger."

Testimony revealed that AFT President Weingarten had a direct telephone line to contact former CDC Director Walensky.

(al) LONGTERM IMPACTS: Standardized test scores show that children lost decades worth of academic progress as a result of COVID-19 school closures. Mental and physical health concerns also skyrocketed — with suicide attempts by 12-17 year-aged girls rising 51%.

Cooperation By the Executive Branch and Others with Congress, the Inspectors General, the Government Accountability Office, and Others in Connection with Oversight of the Preparedness for and Response to the Coronavirus Pandemic

(am) HHS OBSTRUCTION: The Biden Administration's HHS engaged in a multi-year campaign of delay, confusion, and non-responsiveness in an attempt to obstruct the Select Subcommittee's investigation and hide evidence that could incriminate or embarrass senior public health officials. It appears that HHS even intentionally under-resourced its component that responds to legislative oversight requests.

(an) ECOHEALTH OBSTRUCTION: EcoHealth President Dr. Peter Daszak obstructed the Select Subcommittee's investigation by providing publicly available information, instructing his staff to reduce the scope and pace of productions, and doctoring documents before releasing them to the public. Further, Dr. Daszak provided false statements to Congress.

(ao) DR. DAVID MORENS: Dr. Fauci's Senior Advisor, Dr. David Morens, deliberately obstructed the Select Subcommittee's investigation, likely lied to Congress on multiple occasions, unlawfully deleted federal COVID-19 records, and shared nonpublic information about NIH grant processes with EcoHealth President Dr. Peter Daszak.

(ap) NEW YORK OBSTRUCTION: New York's Executive Chamber — led presently by Governor Kathy Hochul — redacted documents, offered numerous illegitimate privilege claims, and withheld thousands of documents without an apparent legal basis to obstruct the Select Subcommittee's investigation into former Governor Cuomo's pandemic-era failures.

11. CHAPTER ON "INFECTION BY INJECTION" AND "MURDER BY MISINFORMATION"

"Whoever kills a person without just cause, or for corruption in the land, it is as if he has killed all of humanity," Surah Al-Maaidah (5:32)

11.1. COVID-19 as a Laboratory Virus Unable to Transmit Naturally

(a) Origin of the Virus: The Applicant refers to the report "After Action Review of the COVID-19 Pandemic: The Lessons Learned and a Path Forward" by the U.S. COVID-19 Select Committee (2024). This report states that SARS-CoV-2 originated from gain-of-function research in a laboratory in Wuhan, China, and has no provable natural origin.

(b) Non-Natural Biological Characteristics: The virus exhibits biological features not found in nature, with all COVID-19 cases originating from a single introduction to humans, contrary to previous pandemics involving multiple spillovers.

(c) Failure of Natural Spread: The Applicant asserts that laboratory-created viruses cannot spread widely without artificial intervention. This supports the claim that the pandemic is man-made and used as a tool for global control.

11.2. PCR Test Fraud: The Narrative of a False Pandemic

(a) Speculative Use of PCR Tests: The Applicant alleges that PCR tests were misused to create a false pandemic narrative, resulting in a high rate of false positives.

(b) Creation of a "PCR Test Pandemic": Diseases such as influenza, pneumonia, and other respiratory infections were reclassified as COVID-19, creating a "PCR pandemic." This provided justification for measures such as lockdowns and mandatory vaccinations.

(c) Unscientific Practices: The use of PCR tests deviates from scientific standards such as “Rivers” and “Koch’s Postulate,” which are required to legally establish the existence of a virus.

11.3. Biological Manipulation: "Infection by Injection" Through Vaccination

(a) Increase in Deaths After Vaccination: Statistics indicate that deaths surged after vaccination, with complications such as myocarditis, thrombosis, and neurological disorders being widely reported.

(b) Vaccines as a Tool of Biological Control: The Applicant claims that mRNA vaccines are used to genetically modify the human body, making it part of a global information grid.

(c) Systematic Genocide: The Applicant states that the use of mRNA vaccines is part of a globalist agenda to destroy the natural human species and promote transhumanism.

11.4. Dissemination of False Information: "Murder by Misinformation"

(a) Narrative Manipulation: The Applicant alleges that health agencies such as WHO, CDC, and NIH promote false narratives about vaccine effectiveness and the dangers of COVID-19 to create global fear.

(b) Suppression of Scientific Debate: Alternative studies and lab-leak theories were suppressed or ridiculed, while vaccines were promoted as the sole solution.

(c) Impact on Public Health: This misinformation exposed millions of individuals to health risks from forced vaccination without solid scientific evidence.

11.5. The Pandemic as a Tool of Global Control

(a) Goals of Totalitarianism: The Applicant claims that the COVID-19 pandemic was used to introduce global control measures such as digital IDs, biometric surveillance, and mandatory vaccination.

(b) Role of International Bodies: WHO, WEF, and UN used the pandemic crisis as an opportunity to launch agendas such as the Great Reset and Immunization Agenda 2030.

(c) Centralization of Economic and Technological Power: Policies such as Central Bank Digital Currencies (CBDCs) and stakeholder capitalism are used to centralize power to global entities and eliminate national sovereignty.

11.6. Connection to Sections 130C, 130O, and 130K of the Penal Code

(a) Bioterrorism and Genocide: The Applicant claims that the pandemic is part of global bioterrorism involving serious violations of Section 130C(2) (bioterrorism), 130O (genocide), and 130K (dissemination of false information) of the Penal Code.

(b) Coercion Through Testing and Vaccination: The Applicant states that measures such as mandatory vaccination and PCR testing are tools to implement global control agendas, involving criminal acts against humanity.

12. CAUSE FOR REMEDIES AND IMPLEMENTATION OF "OPT-OUT CLAUSE"

Article 149 of the Constitution, Sections 32, 130B(2)(c)(ii), 130O, and 130T of the Penal Code

The Applicant hereby asserts that the absence of an "opt-out clause" by any individual, organization, minister, corporation, or entity involved in national administration and "essential services" under Section 130A(d) constitutes involvement in the agendas of Transhumanism (4IR), the Great Reset, and Stakeholder Capitalism. This forms the basis of allegations under related sections of the Penal Code, including but not limited to Sections 130T, 130O, 130B(2)(c)(ii), and 130K.

12.1. Definition of "Opt-Out Clause" Under Section 130T of the Penal Code

(a) The "opt-out clause" refers to a written declaration, supported by a sworn affidavit and documentary evidence (exhibits), stating that the entity has no direct or indirect involvement in the implementation of the transhumanism, 4IR, Great Reset, or Stakeholder Capitalism agendas.

(b) This declaration serves as evidence of exemption from any allegations that the entity has supported or facilitated the implementation of these agendas, which are contrary to the law.

12.2. Legal Basis for the Absence of an "Opt-Out Clause"

(a) Section 130C(2): The Applicant asserts that the COVID-19 report obtained through this mechanism proves that the agendas of Transhumanism and 4IR are part of acts of terrorism that jeopardize public safety and order.

(b) Section 130O: Any entity providing financial services or facilities used to support these global agendas, without an "opt-out clause," is considered to have committed an offense by providing support for acts of terrorism.

(c) Section 130T: The absence of an "opt-out clause" will lead to a legal presumption that the entity has committed an offense under Section 130T, namely offenses committed by a corporation through involvement or negligence.

12.3. Legal Implications and Application

The Applicant seeks a declaration that any minister, public officer, political corporation, or essential service entity that fails to provide an "opt-out clause" is deemed to have committed an offense under Section 130T.

12.4. Legal Presumption If "Opt-Out Clause" Is Not Submitted

(a) The entity is presumed to have supported acts of terrorism under Section 130O;

(b) The entity is presumed to have intentionally or negligently violated the law under Sections 32, 130B(2)(c)(ii), 217, 218, and 221(c) of the Penal Code.

12.5. Protection Against Treason and Harboring Terrorists

(a) The absence of an "opt-out clause" may also be considered an act of protecting individuals or groups involved in terrorism agendas under Section 130K, including actions to obstruct investigation, arrest, or prosecution.

(b) The agenda of transhumanism aimed at modifying human biology constitutes treason against the Yang di-Pertuan Agong (YDPA) and the Majlis Raja-Raja, as stipulated under Article 38 of the

Federal Constitution and Surah Ar-Rum (30:30) and An-Nisa (4:119-121) of the Quran.

12.6. Ministry of Justice and Ministry of Law as Public Servants

(a) The Applicant asserts that the Ministry of Justice and the Ministry of Law are part of the public service as defined under Article 132(1)(b) of the Federal Constitution, which explicitly states that judicial and legal services fall under the category of public service. Therefore, all individuals serving in these ministries, including judges, ministers, officers, and departmental managers, are subject to the legal responsibilities outlined in the Penal Code, particularly concerning the execution of official duties, abuse of power, and criminal negligence as stipulated under Sections 32, 21(c) Explanation 1, 161 Example (a), 217, 218, 219, and 221(c) of the Penal Code, as well as Section 14(1) of the Courts of Judicature Act 1964.

(b) As public servants, failure to act on violations of the law as alleged in this case, or failure to ensure the "opt-out clause" from the agendas of transhumanism (4IR), the Great Reset, and Stakeholder Capitalism, may be considered criminal negligence or a breach of public trust. Such actions not only violate the trust placed by the people but also betray the oath of office required of public servants under the Constitution.

12.7. Court Applications

(a) The court orders that all entities within the "essential services" defined under Section 130A(d) of the Penal Code and political organizations in Malaysia submit an "opt-out clause" supported by a sworn written affidavit and exhibit evidence.

(b) The court declares that the absence of an "opt-out clause" automatically results in the presumption of an offense under Section 130T, and the entity must be prosecuted under the Penal Code.

(c) An order to investigate and prosecute all parties failing to fulfill the obligation of the "opt-out clause" for the offenses stated, including:

i. Ultra vires and betrayal of the oath of office;

ii. Providing support for terrorism under Section 130O;

iii. Criminal negligence under Section 32;

iv. Protecting terrorists under Section 130K;

v. Breach of trust and oath of office under Article 149 of the Constitution and Parts VI, IX, XI, and VIA of the Penal Code.

12.8. Article 149 of the Constitution and General Court Orders

The Applicant asserts that these orders are essential to ensure comprehensive, fair, and balanced justice in line with universal justice principles and the protection of human rights.

(a) Implementation of Further Actions: The Applicant asserts that the court has the authority to issue any additional or appropriate implementation orders deemed fair and suitable to ensure the application of universal justice in this matter.

(b) Determination and Compensation: The Applicant asserts that the court has the right to determine the amount of damages, costs, or other compensation deemed appropriate based on the facts and merits of the case, to restore the affected party to their original position or to ensure no oppression occurs.

(c) Direction for a Commission of Inquiry or Special Tribunal: The Applicant asserts that if appropriate, the court may direct the establishment of a commission of inquiry or special tribunal under relevant jurisdiction to investigate and assess the actions of responsible parties and ensure accountability.

(d) Equitable Remedies: The Applicant asserts that the court has the authority to order remedial measures, including the restoration of rights, specific performance, or any form of compensation, to ensure that no party continues to suffer due to unlawful or illegal actions.

(e) Directive for Policy or Procedural Reforms: The Applicant asserts that, if deemed appropriate, the court may direct the government or any authority to review or amend policies,

regulations, or procedures found to be inconsistent with the law, the Constitution, or principles of justice.

(f) Other Orders Deemed Appropriate: The Applicant asserts that the court is also empowered to issue any other orders it deems fair and necessary to ensure that the court's decision is fully effective, enforceable, and delivers justice to all parties involved.

12.9. Complex Cause, Oppression, and the Primacy of Article 149 of the Constitution in Protecting Natural Humanity

(a) The Applicant asserts that this cause involves highly complex issues, including the threats of bioterrorism, transhumanism, and betrayal of the fundamental principles of the Malaysian Constitution. Global threats such as the Great Reset agenda and the Fourth Industrial Revolution (4IR), which allegedly lead to the extinction of natural humanity through coerced social contracts, are equated to acts of terrorism requiring immediate and decisive responses. Despite the Applicant's actions, such as filing police reports and voicing public concerns, continued oppression and the absence of action by the Malaysian government have resulted in a prolonged situation without a resolution favoring justice.

(b) This honorable court, by virtue of its authority and guided by principles of justice, should exercise tolerance toward the complexity of this cause by focusing on the primary facts and substantive evidence supporting the Applicant's submission. Trivial and irrelevant matters should be set aside to allow full attention to be given to the core issues involving serious violations of human rights, national sovereignty, and the enforcement of lawful governance.

(c) In this context, Article 149 of the Constitution prioritizes the enactment of laws to prevent and stop subversive acts that endanger public order and national security. The primary aim of Article 149 is to ensure that terrorism does not persist and to protect natural humanity as creatures created by Allah. The court is responsible for protecting individuals from unlawful actions by the government or any party exceeding their jurisdiction.

(d) Considering the principles of universal justice and the priority of Article 149, this court must give special attention to systemic injustices and evident violations, ensuring the implementation of lawful governance and upholding national sovereignty. Priority is given to halting threats to national security and human rights so that justice can be fully realized.

12.10. Shifting the Burden of Proof to Respondents Under Sections 32, 130B(2)(c)(ii), and 130T of the Penal Code

(a) The Applicant has demonstrated through the report "After Action Review of the COVID-19 Pandemic: The Lessons Learned and a Path Forward" by the U.S. Pandemic Committee (2024) that acts of bioterrorism have occurred. Evidence admitted under Sections 130C(2) and 130T of the Penal Code confirms the elements of biological terrorism, leading to the presumption that crimes have been committed. Therefore, the burden of proof now shifts to the Respondents to show that they have acted appropriately to fulfill their legal responsibilities.

(b) Sections 32 and 221 of the Penal Code provide that failure to act is equivalent to committing an unlawful act. The Respondents' failure to act, including negligence in taking appropriate measures to prevent or address acts of terrorism, constitutes a violation under Sections 130B(2)(c)(ii) and 130T of the Penal Code. In this context, the Respondents must demonstrate that they have taken all reasonable steps to prevent violations of the law and to act in accordance with their responsibilities.

(c) The burden of proof now lies with the respondent to demonstrate that their negligence was neither intentional nor due to carelessness, and that the acts of omission were not contrary to their legal obligations. Failure to do so will confirm that their negligence is equivalent to a violation of the law, as stipulated under Sections 32, 130B(2)(c)(ii), and 130T of the Penal Code. The court's decision in this matter must reflect the priority of upholding justice and preventing the continuation of terrorism.

13. APPLICATION

"Whoever saves the life of one person, it is as if they have saved the lives of all mankind," Surah Al-Maaidah (5:32)

The Applicants demand:

13.1. Declaration of Islam Kaffah as the Religion of the Federation

Declaration of Islam Kaffah

(a) A declaration that Deen al-Fitrah and Islam Kaffah are systems of life and governance based on the singular principle of tauhid, affirming that all existence is the property of Nature's God (Nature's God), proven through adherence to Sunnatullah or Natural Law, or the principal doctrine of Natural Rights as emphasized in Surah Al-Maaidah (5:101), Ali Imran (3:7), Al-An'aam (6:150), Hud (11:17), An-Nisaa' (4:82), and the Doctrine of Tauhid (Constitution) as referenced in Surah Al-A'raaf (7:172), Al-An'aam (6:12), Al-Qasas (28:74-75), Al-An'aam (6:161-163), and Al-Kahfi (18:50-51).

Declaration of Malaysia as an Islamic Kaffah State

(b) A declaration that Malaysia is a nation founded upon Deen al-Fitrah and Islam Kaffah, as stipulated under Article 3(1) and Article 11(5) of the Federal Constitution and the Rukun Negara; and that any jurisprudential principles that contravene natural human fitrah within the framework of the Quranic Constitution, as emphasized in Surah Al-Mumtahanah (60:9) and Ar-Rum (30:30), are unconstitutional and invalid for establishing an Islamic state.

Declaration of the Islamic Kaffah Caliphate

(c) A declaration that the primary purpose of the Quran's revelation is to establish a legitimate system of governance until the Day of Judgment, qualified to enter into a covenant with Allah under the terms and conditions of the Quran. Furthermore, a declaration that Sultans and Kings who uphold the authority of tauhid, Deen al-Fitrah, and Islam Kaffah without interference from relativistic laws are akin to Caliphs and witnesses or shadows of God on Earth, in accordance with the principles of Surah Al-Fath (48:10), Al-Baqarah (2:151), Al-Anbiyaa' (21:105),

An-Nur (24:55), Al-Baqarah (2:130-151), Ali Imran (3:64-68), Al-Hajj (22:78), Ali Imran (3:81-85), Al-A'raaf (7:156-158), An-Nisaa' (4:65), Yunus (10:47), Ibrahim (14:4); and that disobedience to their tauhid authority in preserving the natural fitrah of Allah's creatures, according to the principles of Surah Ar-Rum (30:30) and An-Nisaa' (4:119-121), constitutes rebellion against God and implies apostasy.

13.2. Declaration of Violence Under Article 149 of the Constitution

Declaration of Enemies of All Religions

(a) A declaration that the movement to exterminate the Homo Sapiens species through transhumanism, spearheaded by the World Economic Forum (WEF) and supported by strategic partnership agreements with the United Nations (UN) to implement the Fourth Industrial Revolution (4IR), along with coercion through the Great Reset's social contract using bioterrorism, aims to establish a parasitic economic system (riba) of Stakeholder Capitalism across nations undemocratically. This is akin to the movement of the "descendants of Satan" (Dajjal) in the Islamic understanding, as emphasized in Surah Al-Kahfi (18:50-51), Ash-Shu'araa (26:94-98), Al-An'aam (6:112-116), Al-Mujadilah (58:14-22), and Al-Hajj (22:39-41).

Declaration of the Coup by the Descendants of Satan

(b) A declaration that the intent of the descendants of Satan, as described in Surah An-Nisaa' (4:119) and Surah Al-Kahfi (18:50), and the Malaysian government's support for coercion through the social contract of the New World Order or Great Reset by appointing members of the World Economic Forum (WEF) and United Nations (UN) as Caliphs on Earth, contradicts the Constitution and constitutes a coup against the Caliph or Yang di-Pertuan Agong (YDPA) or true Kings as determined by the doctrine of Divine Kingship in Surah Ali Imran (3:68) and Surah Al-Hajj (22:78) of the Quran, as well as Malaysia's constitutional system.

Declaration of the Violence of the National 4IR Policy

(c) A declaration that Malaysia's involvement with the World Economic Forum (WEF), the United Nations (UN), and the World

Health Organization (WHO) under the Fourth Industrial Revolution (4IR) agenda, the "National 4IR Policy," and all related policies constitutes a criminal conspiracy of bioterrorism to annihilate all Homo Sapiens and that this involvement violates Article 149 of the Federal Constitution, Parts VI and VIA of the Penal Code, and fundamental human rights;

Declaration of the "Resetting Malaysia: A National Recovery Plan" Policy

(d) A declaration that Malaysia's involvement with the World Economic Forum (WEF), the United Nations (UN), and the World Health Organization (WHO) under the Great Reset and "Resetting Malaysia: A National Recovery Plan," along with all related policies, constitutes a criminal conspiracy of the New World Order to implement the violence of the Fourth Industrial Revolution (4IR) through the Internet of Things (IoT) and Internet of Bodies (IoB) coercively. This involvement violates Article 149 of the Federal Constitution, Parts VI and VIA of the Penal Code, and fundamental human rights.

Declaration under Sections 130A(d), 130B(2)(c)(ii), and 130O of the Penal Code

(e) A declaration that the Government of Malaysia, all essential services as defined under Section 130A(d) of the Penal Code, and all government-linked corporations have directly or indirectly engaged in acts of terrorism as stipulated under Sections 130B(2)(c)(ii) and 130O of the Penal Code. These acts include providing services or facilities used to facilitate terrorist activities or benefit transhumanist terrorist entities, individuals, or groups associated with the World Economic Forum (WEF), the United Nations (UN), the World Health Organization (WHO), and the World Bank.

Article 149 of the Constitution and Nullification of Health Laws/Policies

(f) A declaration that all enactments and amendments of laws, law enforcement actions, and actions by the Government of Malaysia, including the Executive Body, related to the Great Reset social contract movement, the Fourth Industrial Revolution (4IR), Stakeholder Capitalism, and all legislation and policies regarding

"essential services" under Section 130A(d) and related provisions, are ultra vires and void as they violate the Oath of Office under Article 43(6) of the Federal Constitution.

Declaration for Malaysia's Withdrawal from the UN/WEF/WHO

(g) A declaration in compliance with Surah At-Taubah (9:1) to sever Malaysia's ties with the corporatization and technocracy of the United Nations (UN), the World Health Organization (WHO), and the World Economic Forum (WEF) regarding the agendas of the Great Reset, Stakeholder Capitalism, and the Fourth Industrial Revolution (4IR). These agendas aim to eradicate the natural human species, represent acts of terrorism, deviate significantly from the original purpose of international relations, and render all such collaborations contrary to the Federal Constitution and Islamic principles.

13.3. Declaration of Betrayal of the Oath of Office and Treason Against the YDPA/Kings

Declaration of Betrayal of the Oath of Office Under Article 43(6) of the Constitution

(a) A declaration that the Executive Body and the Government of Malaysia have engaged in coercion and acts of terrorism to eradicate the natural human species through the Fourth Industrial Revolution (4IR) and the Great Reset social contract, and that these actions constitute a betrayal of the Oath of Office under Article 43(6) of the Federal Constitution and violations of Sections 130B(2)(c)(ii) and 130O of the Penal Code.

Declaration of Treason Against the YDPA and the Council of Rulers

(b) A declaration that the Executive Body and the Government of Malaysia have engaged in actions amounting to threats and treason against the religious authority of the Yang di-Pertuan Agong (YDPA) and the Council of Rulers, as defined by religious principles in Surah Ar-Rum (30:30) and Surah An-Nisaa' (4:119-121). These actions also contravene Articles 3, 11(5), and 38 of the Federal Constitution, as well as Part VI of the Penal Code.

13.4. Mandamus Order Under Article 149, Sections 130K and 130T of the Penal Code

(a) The court hereby orders all individuals in the Government of Malaysia responsible for managing or controlling any political and government-linked corporate entities suspected of involvement in the implementation of bioterrorism, transhumanism, the Fourth Industrial Revolution (4IR), the Great Reset, or Stakeholder Capitalism agendas—including, but not limited to, entities such as the World Economic Forum (WEF), the United Nations (UN), the World Health Organization (WHO), and the World Bank—to submit written evidence proving that they have taken all reasonable steps to prevent such violations and that any offenses occurred without their knowledge or consent, in accordance with the provisions of Section 130T(a) of the Penal Code.

(b) The court hereby orders all individuals in the Government of Malaysia responsible for managing or controlling any political and government-linked corporate entities suspected of involvement in the Fourth Industrial Revolution (4IR), the Great Reset, or Stakeholder Capitalism to submit evidence showing that they have taken all reasonable steps and conducted due diligence to prevent bioterrorism and transhumanism (anti-human) involving the World Economic Forum (WEF), the United Nations (UN), the World Health Organization (WHO), and the World Bank. This must take into account the nature of their functions and all relevant circumstances to prevent such violations, in accordance with the provisions of Section 130T(b) of the Penal Code.

(c) The court hereby orders that any individual who fails to submit the evidence required under Section 130T of the Penal Code or who fails to prove that they have taken reasonable steps to prevent violations of the law shall be convicted under Sections 130T and 130K of the Penal Code on the grounds of protecting or abetting terrorist activities.

13.5. Declaration of Implementation of Nuremberg Trials Principles Under Article 149 of the Constitution, Part VIA of the Penal Code, the Prevention of Terrorism Act 2015, and the Royal Commission of Inquiry (RCI)

(a) The court hereby declares that the principles of universal justice as practiced in the Nuremberg Trials shall be implemented in Malaysia to investigate, prosecute, and punish any individual, entity, or corporation involved in crimes against humanity, including bioterrorism, genocide, and anti-human actions. This implementation is in accordance with Article 149 of the Federal Constitution, which aims to protect national security and stability from subversive threats, as well as Part VIA of the Penal Code, which provides for penalties against terrorism.

(b) The court further orders that investigations into acts of terrorism, including the implementation of the Fourth Industrial Revolution (4IR), the Great Reset, and Stakeholder Capitalism agendas involving bioterrorism and the eradication of the natural human species, must be conducted with due diligence under the relevant laws. The court emphasizes that failure to act against these threats constitutes a breach of government and public servant responsibilities and a violation of the oath of office as provided under Article 43(6) of the Constitution.

(c) The court hereby orders the establishment of a Special Tribunal under the Prevention of Terrorism Act 2015, the Security Offenses (Special Measures) Act 2012, and the Royal Commission of Inquiry (RCI), if deemed appropriate by the court, to investigate, prosecute, and punish any individual, organization, or corporation involved in crimes against humanity, including bioterrorism, genocide, and anti-human agendas such as the Fourth Industrial Revolution (4IR), the Great Reset, and Stakeholder Capitalism.

13.6. General Damages;

13.7. Costs;

13.8. Any further and/or other relief deemed just and proper by this Honorable Court based on the circumstances of this case.

Dated 31st December 2024

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Counsel for the Applicant

This STATEMENT is filed by Messrs. Adam & Associates, located at Sungai Petani, Kedah. Tel:

IN THE HIGH COURT OF MALAYA IN SUNGAI PETANI
IN THE STATE OF KEDAH, MALAYSIA
APPLICATION FOR JUDICIAL REVIEW NO.: KB-25-6-12/2024

In the matter of Order 53 Rules of Court 2012

And

In the matter of the Basic Structure Doctrine of the Constitution, and betrayal of the Oath of Office pursuant to Article 3, 11(5), 38, 43(6), 149 of the Constitution and Nuremberg

And

In the matter of representative action under O.15 r.12 Rules of Court 2012

And

In the matter of the New World Order and transhumanism (anti-human) under the Fourth Industrial Revolution (4IR), Great Reset and Stakeholder Capitalism

And

In the matter of laws against subversive acts, actions detrimental to public order, etc.

And

In the matter of bioterrorism under Section 32, 130A(d), 130B(2)(c), 130B(3)(k), 130C(2), 130T, 130K and 221 of the Penal Code

BETWEEN

[redacted] ...Applicant

AND

Government of Malaysia ...Respondent (1)
Prime Minister's Department ...Respondent (2)
Prime Minister ...Respondent (3)
Ministry of Health ...Respondent (4)
Minister of Health ...Respondent (5)
Royal Malaysian Police ...Respondent (6)
Inspector-General of Police ...Respondent (7)

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STATEMENT

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Filed by Tetuan Adam & Associates